

# Christian Education

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## EDITORIAL

### PRACTICAL POINTERS FROM INDUSTRY

A student and professional practitioner of Christian education can learn much these days from industry. At the series of conferences of various industrial groups which were held at Silver Bay this summer numerous ideas were developed and agreed upon quite generally or unanimously which are very much akin to the ideas which are being propounded from month to month by CHRISTIAN EDUCATION.

Among the speakers was Whiting Williams, who, as is generally known, is devoting his time to a first hand study of conditions among men who labor in the industrial field. In order to get the worker's point of view, Mr. Williams, incognito, travels and mingles with hobos as a hobo, or he dons the overalls and joins the forces of the workmen in the factories and shops. It may fairly be claimed that his impressions are not only of a first hand nature but that they are quite reliable and very significant.

We do not profess to submit here a logical report of the data offered by Mr. Williams. He answered the question, "What is on the worker's mind?" The following paragraphs are entirely impressionistic. They are practical pointers for those engaged in Christian education.

In industrial relations our national income is equal to that of all the other nations of the globe.

The Communists are not much affecting the working men of America.

If we have trouble this winter as the outgrowth of unemployment it will be because of our stupidity. A good many years ago Pharaoh hardened his heart and the first walk-out in history was the result. The chief thing that industrial leaders

need to guard against is not to commit the same mistake that Pharaoh committed. Industrial leaders cannot afford to harden their hearts. The American executive is more social-minded today than ever before.

We have passed through the first stage of the depression. The first stage of course is the one in which everybody hunts for the cyclone cellar. The second stage is when we come out of the cyclone cellar and ask the question each of us "What can I do?" We are passing from the Br'er 'Possum stage into the Br'er Rabbit stage, and like the rabbit we may yet have to climb a tree.

In his inaugural address the President of Spain expressed the hope that the Spanish people might attain the American standard of living. We must keep up the standards of the gasoline age. Men go about in "flivvers" from shop to shop seeking work. We must keep the wolf away from the garage door.

You cannot mix gasoline and alcohol. The Eighteenth Amendment is of the greatest aid to the narrow-margin men who must choose between shoes and booze, between gas and alcohol. All the speakeasies at Homestead together today are not doing the volume of business either in terms of money or in terms of alcohol that was done by one saloon before the Eighteenth Amendment. The industrialist is going to come to President Hoover's stand and give prohibition a fair trial.

The fact that many members of the family are working helps in holding the family together. That abandoned farms are being opened up is another important aid.

The nub of the present crisis is a job. Every man, even the hobo, wants a job.

The people who are now saying that there is no bottom are the same people who in 1929 said there was no top. The intelligent industrialists are now developing new projects, new plans. We must still go on pioneering—we still need mule skinnners—we are *not through*.

#### HONOR TO WHOM HONOR IS DUE

President B. O. Skinner of Wilmington College, Ohio, has been appointed the Director of Education of the State, and President Emeritus W. W. Boyd of the Western College for Women, has



been asked to undertake the task of harmonizing the State policy as to requirements for teachers with the situation in the colleges of liberal arts. Both these appointments require educational statesmanship of high order and Presidents Skinner and Boyd undoubtedly have the confidence of the people of the State.

#### KEEP ON STUDYING

The President's Emergency Committee for Unemployment has addressed a letter to superintendents and school officials throughout the United States over the signature of Fred. C. Croxton, Vice Chairman, in which they address them as the higher officers of the Grandest Army America has ever produced—Youth. On behalf of the Emergency Committee and numerous cooperating organizations the following definite objectives are announced:

1. To take advantage of the present period of unemployment and part time employment by encouraging the greatest possible utilization of opportunities for preparation for future positions and for the enrichment of American life.

2. To keep all children under 16 years of age in school in this time of surplus labor and increasing demands of industry for skill and judgment.

3. To encourage undergraduates and members of 1931 high school and college graduating classes to remain in school.

4. To urge that increasing effort be made by schools and institutions of learning for guidance programs that will direct young people not only into fields of usefulness but into fields where their services will be in demand.

5. To encourage school authorities and legislative bodies to maintain adequate school facilities in the face of the present emergency.

6. To coordinate the efforts of organizations which have a contribution to make toward attaining these ends.

Mr. Croxton closes his communication with the request "We would appreciate learning of your plans and activities so that successful programs may be passed on to other communities."

This significant action also contains some practical pointers for Christian education.

## THE ANNUAL MEETINGS, 1932

The Twenty-first Annual Meeting of the Council of Church Boards of Education with allied interests is to be held at the Starrett's Netherland Plaza Hotel, Cincinnati, the week of January 18, 1932. It is expected that as usual the churches of the city will be opened to representatives of the Council on Sunday, January 17.

Three sessions of the Council are to be held on Monday, the 18th, the detailed programs of which will be announced later.

On Tuesday, January 19, the Boards of Education and the denominational college associations will have severally from one to three sessions. Each board and association is responsible entirely for its own program.

On Wednesday morning, January 20, there will be a joint meeting of the Council and of the various church boards of education and denominational college associations. On Wednesday afternoon an executive session of the Liberal Arts College Movement is to be held. No doubt some of the boards and associations also will have sessions during this afternoon. In addition, special arrangements have been made with the very unusual Art Museums of Cincinnati to entertain the delegates as special guests in the Museums. On Wednesday evening the Liberal Arts College Movement is announcing a public meeting.

On Thursday there are three sessions of the Eighteenth Annual Meeting of the Association of American Colleges. The reports of the Executive Secretary and of other officers and the standing commissions will be presented at the forenoon session, the inaugural address of President Wilkins, the President for this year, at the afternoon session, while as usual at the evening session the annual banquet will be a feature.

On Friday morning, January 22, there will be another general session of the Association. At noon a number of special programs on special topics are being arranged in private dining rooms. This will provide for the first time for a series of sectional meetings at which there will be intimate and informal discussions of topics of especial interest.

## THE PLACE OF THE CHURCH-RELATED COLLEGE IN A CHANGING SOCIETY

ROBERT LINCOLN KELLY

The church-related college is thought by a good many people to be fighting with its back to the wall. In any event it may be said that most church-related colleges are not disposed to fight lying down.

Professor Robert Shafer, of the University of Cincinnati, has made an attack upon the colleges of this type in the June issue of the *Bookman*. He writes under the title: "Is liberal education wanted?" In this article, with respect to the type of college now under consideration, he says:

"It was probably inevitable that the true nature and value of liberal education should have become obscured and that thus the way should have been made easy for pressing the colleges into the service of zealous religious sects. This at any rate happened, and in out of the way corners of the country institutions still remain which exhibit to-day the evil consequences of allowing higher education to become an instrument subservient to the supposed interests of some religious body."

Professor Shafer appears to make three charges against churches in their relationship to colleges.

First, the true nature of liberal education has been obscured.

Second, liberal education has unfortunately fallen into the hands of zealous religious sects.

Third, these sects are carrying on institutions located in out-of-the-way corners of the country.

As a concrete illustration of the clearness of his thinking and of his knowledge of facts, may I quote what he says regarding the college of liberal education at Johns Hopkins University:

"This means, moreover, that the proposal to do away, as soon as it may be possible, with the college of liberal arts is one that has already been acted upon. It has not been acted upon openly and wholeheartedly until quite recently, when Johns Hopkins announced her intention of abandoning her undergraduate college and of admitting students to her graduate school upon their completion, at any accredited institution, of not less than two years of collegiate work."

Here Professor Shafer's mind has been obscured in that he identifies an announcement by a president of Johns Hopkins as equivalent to an assured fact. Sometimes presidents propose and faculties dispose. As is well known, President Goodnow is no longer at the helm at Johns Hopkins, and Professor George Boas recently gave the following illuminating information.\*

"A little over five years ago President Goodnow, of the Johns Hopkins University, announced what seemed at the time to be the death of undergraduate instruction at the institution and its willingness to accept properly qualified juniors and seniors into the graduate school without the bachelor's degree. . . .

"There is no need to enlarge here upon the demoralization of the faculty and student body which the succeeding years produced. No one knew exactly where he stood or what the future of the college, as distinguished from the graduate school, was to be. It is enough to say that in the fall of 1929 President Goodnow's successor, Professor Ames, requested the collegiate faculty committee on educational methods and policies to make a thorough survey of the college with recommendations for its future. The committee was given a free hand and took it with pleasure. . . .

"The committee's success was contingent upon knowing whether it was disposing of a corpse, supplying oxygen to a moribund patient, or guiding a lusty youth. Inasmuch as no one in an official position would declare himself, *the committee took it upon itself to decide that the college would probably never be abandoned.*"\*\*

Not only is Professor Boas frankly discussing the new collegiate curriculum at Johns Hopkins University, but since his discussion President Ames has contributed an article to the *New York Times* on the same subject. Apparently, therefore, the authorities at Johns Hopkins are not aware that the liberal arts college of that institution has been abandoned.

Now with reference to Professor Shafer's charge that the liberal college has fallen into the hands of zealous religious sects, two things may be said. If by his use of the term "sects" he means that these colleges are places of sectarian propaganda, he

\* See article, "The New Collegiate Curriculum at the Johns Hopkins University" in *School and Society*, May 30, 1931, concerning President Goodnow's "announcement."

\*\* The italics are inserted by the writer.

is once more very much mistaken. It is no doubt true that some mistakes have been made by some of the colleges in this respect, but it is certainly not true that church-related colleges in general are devoted to "sectarian" teaching. Our people are attempting, as they develop colleges of liberal arts and sciences, to teach the essential issues of the Christian religion.

*Democracy and Religion, One and Inseparable*

As to the matter of the zeal with which these colleges carry on their work, if the present speaker is authorized to enter a plea, that plea will be frankly, "Guilty." How have the proponents of the American public school system succeeded in building up the greatest tax-supported educational program ever attained in the history of the world? They have done it because of their zeal, which has sprung from their faith in democracy. In the same way the churches, or at least groups of people connected with the churches, have built up great and influential church-related colleges. And they have done it because of their zeal for religion. As between the two types of educational philosophy, it may be said that those who include religion in their program are broader minded than those who confine themselves to democracy with religion eliminated. All of the people in this country who are espousing the cause of the colleges related to our church boards of education have a zeal both for democracy and religion. One might adapt for them the words of Daniel Webster, "*Democracy and religion, now and forever, one and inseparable.*"

We are presenting a consideration which constitutes one of the most far-reaching and vital problems of our present-day life. Shall religion be subordinated entirely to the state? Mussolini of Italy answers this question in the affirmative. The Soviet Republic of Russia answers this question in the affirmative. It may be that a good many Americans would answer this question in the affirmative. Indeed, the Supreme Court of the United States, by a five to four vote, has recently answered this question in the affirmative. But who were the judges who submitted the minority opinion? Well, the spokesman of that group of four great judges, including Holmes, Brandeis and Stone, was the Chief Justice, Mr. Charles E. Hughes. And in his opinion he

boldly declared, "Allegiance to God cannot be subordinated to allegiance to the State." If you will allow the present speaker to assume the rôle of prophet, some of these days the vote in the Supreme Court is going to be the other way. We do not live either in Italy or in Russia. Zeal for the Fatherhood of God and the brotherhood of man is not misplaced zeal.

*Treasures in our Colleges*

The public has a serious misconception as to the vitality of the church-related colleges. Even a good many church people have yielded to pessimism during this era of financial depression. And yet the facts are that church-related colleges are better equipped and better manned to-day than they have ever been before in the history of American education. It is also true that, while colleges do not depend by any means exclusively upon the funds which come directly from the churches, nevertheless during the last year the following sums were allocated to their colleges by the several national church organizations chiefly for current expenses, these sums do not include the vast sums given for endowment or construction: the Northern Baptist Convention, \$223,550; the Congregational churches, \$41,000; the Disciples, \$104,000; the United Lutherans, \$69,647; the Methodist Episcopal, \$257,680; the Presbyterian, U. S. A., \$211,000; the United Presbyterians, \$29,685; the Reformed Churches of America (Dutch), \$66,730; the United Brethren, \$60,000; the Presbyterian, U. S., \$132,477; the Christian churches, now combined with the Congregational, \$38,250; the Evangelical Churches, \$75,000, and the Methodist Church, South, \$310,367. It is to be noted here that I have no report for a number of the leading churches, as for instance, the Southern Baptist Convention, which has a large group of institutions. Neither do I report for the Roman Catholic Church, which is now engaged in a splendid program of college development. The figures given, therefore, are in no sense maximum figures. They tell much less than the whole truth, and yet they show that the zeal of these churches during the past year has led them to appropriate \$1,619,386 to their colleges. This means the equivalent of the interest on \$32,387,720.



It must not be forgotten that of the 308 colleges now affiliated with the Council of Church Boards of Education, 102 of them have endowments of a million dollars or more, and 183 of them have endowments of \$500,000 or more. The present speaker knows of no American college with an endowment of a million dollars which has been driven from the educational field. During the years these colleges have accumulated total assets which aggregate close to one and a quarter billion of dollars. There was a remark made once to the effect that where your treasure is, there will your life be also. The Protestant churches of America have considerable treasure invested in their colleges.

*By their Fruits are they Known*

The third withering accusation Professor Shafer makes against the church-related colleges is that they are located in out-of-the-way corners of the earth. This, of course, is not true of all of them, but for the most of them again we are obliged to plead "Guilty." When the roll is called of the men whose names are recorded in *Who's Who in America*, it is discovered that, numbers considered, the church-related colleges even in "remote" corners take a most conspicuous place. The fact is that some very interesting personalities have come out of out-of-the-way corners and out-of-the-way institutions. Among biblical characters you might mention Abraham and Moses and even Jesus of Nazareth Himself.

As to makers of American civilization, where have been the great sources of power? Well, no greater contribution has been made to our thinking than is being made today by our most distinguished scientists—I mean the physicists, the astronomers, the biologists, the chemists, the geologists. And just now there is a small group of these great men of science who are literally turning the tides of the mechanistic theory of the universe into channels consistent with our deepest religious aspirations. I refer, of course, to Millikan, the son of a preacher and a graduate of a church-related college located in an out-of-the-way corner, to the Comptons, sons of a minister who taught for years in a church-related college from which they both graduated, both now being physicists, one a Nobel prize-winner and the other president of



the greatest engineering school in the world, and to others whose names I do not need to mention. It is interesting to note that these distinguished scientists were subject during the formative period of their lives to the essentially creative influences of educational programs which incorporated religion as an essential factor.

Or turn to our international statesmen. Who are they and from whence did they come? I mean the Roots, the Youngs, the Hughes, the Dawes, the Gilberts, the Morrrows, the Stimsons, the Robinsons. With a few rare exceptions, they were educated in little church-related colleges located in out-of-the-way corners of the earth.

### *Springs of Eternal Youth*

There is another consideration which raises a strong presumption in behalf of this group of colleges. There are among them many old institutions measured by American standards. Colleges have remarkable vitality. They do not decay. They come nearer than any other institutions that have ever been created by man, with the help of God, in becoming springs of eternal youth. The long, continuous historic past, in the midst of which great personalities have been produced, and the constant inflow of fresh new life have enabled these colleges through the years to hold the supremacy in the process of richly fertilizing the minds and spirits of our oncoming leaders.

It was a very significant thing that President Nicholas Murray Butler said in his latest annual report: "Those who believe in neither minds or spirits may perhaps train animals, but they cannot educate human beings." If the faculties of the church-related colleges were measured by this test, in most of them there would be not many vacancies. The boards of trustees of these colleges, the administrations and faculties, and many of the students themselves, as well as the fathers and mothers of these students, have been working constantly on the assumption that the purpose of the college is to educate human beings. This is an unanswerable advantage which is held by colleges which believe both in democracy and religion. Woodrow Wilson knew this, and because he knew it, he once said, "Such impressions, such challenges to a man's spirit, such intimations of privilege and

duty, are not formed in the work of professional and technical schools. They cannot be."

For the safe leadership of mankind we must not only have leaders who are adjusted to the age, but leaders who are adjusted to the ages. To teach young men and women to make such adjustments is the high prerogative of our religio-educational agencies. No educational agency can do it on a grand scale that is prevented by law or by fear or by the "wisdom of man" from teaching religion. The churches that are fostering education—and what churches must not be if they are to save their own lives!—education in the home, in the parish, in the school, as well as in the college, must gird themselves afresh to proclaim the message of the ages. When Almighty God undertook the great adventure of establishing a Kingdom of Heaven on earth, He relied chiefly on a Great Personality, and that Personality gathered about Him a few other personalities, who in increasing numbers have caught His spirit and are carrying on. This is the method as well as the message of the ages, and this age, having wandered after false gods well nigh to its destruction, is rediscovering the method and the message.

We are again reminded that man's extremity is God's opportunity—the curve of depression will some day move upward—and unitedly we may make it the greatest opportunity of that education that attempts to apply the method and the message of the ages.

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Calvin Coolidge made the following striking and significant statement regarding the value of liberal education shortly before he left the White House:

We shall fail if we put all our endowments, all our honor and all our efforts into our technical schools and leave unsupported our schools of liberal arts. It will be found just as impossible to secure progress without them as it is to secure civilization without religion.

It should always be remembered that unless many of their associates had secured the liberal education which comes from college training, the career of both Washington and Lincoln would have been utterly impossible. Without well educated leaders and general diffusion of learning among the people they would have had no success.

**NATIONAL BROADCAST ON "THE LIBERAL ARTS COLLEGE"**

ARCHIE M. PALMER

Through the cooperation of the National Broadcasting Company and a group of educators interested in the future of the liberal arts college as a vital unit in our American educational system, a national radio program on the general theme of "The Liberal Arts College" has been arranged for Saturday, November 14, 1931, during the half hour between 9:00 and 9:30 P. M. Eastern Standard Time.

This national broadcast is a concerted effort to interpret the needs, the aims, and the achievements of the American liberal arts college, to strengthen the appreciation of the public for the contributions the liberal arts college has made and is making to American civilization, and to enlist the sympathetic cooperation and support of the people in the enhancement of the services that colleges are rendering.

President Hoover will deliver the main address. The program will be opened by an address by Dr. Robert L. Kelly on the place of the liberal arts college. Mrs. Thomas J. Preston, who was formerly Mrs. Grover Cleveland, President Albert N. Ward of Western Maryland College, and Dr. John H. Finley, associate editor of the *New York Times* and a former college president himself, will also speak.

Representatives of the Liberal Arts College Movement, which originated the project, have invited the colleges holding membership in the Association of American Colleges and in the American Council on Education, and those affiliated with the constituent boards of the Council of Church Boards of Education, to participate in the undertaking.

The occasion of the broadcast affords an exceptional opportunity for the recognition and presentation, both nationally and locally, of the place and function of the liberal arts college in our American life. Considerable interest and discussion about liberal arts education and the liberal arts college generally, as well as about individual colleges, will be stimulated by the national broadcast and by the local programs which are being arranged.

College presidents can, through the employment of such agencies and media as are available in local communities, build upon the popular interest engendered. Through personal service, through enlisting the interest of others, through publicizing the broadcast and its purposes, and through cooperation with others the college president, the alumni secretary, the college professor, college students, student publications, local newspapers, local service groups and community organizations, the local churches, managers of local broadcasting stations, and all those interested in the liberal arts college can assist in making the national broadcast and the local program a complete success.

The national directors who have general charge of the program are:

Mrs. Cleveland E. Dodge, Trustee of Wells College.

Albert C. Fox, Dean, John Carroll University.

Robert L. Kelly, Executive Secretary of the Association of American Colleges and of the Council of Church Boards of Education.

Charles R. Mann, Director of the American Council on Education.

Albert N. Ward, President of Western Maryland College and Chairman of the Liberal Arts College Movement.

Albert St. Peter of The Equitable Life Assurance Society, 393 Seventh Avenue, New York, Executive Secretary.

To develop and intensify interest in the various sections of the country and to aid college presidents in making arrangements for enlisting the cooperation of local agencies nine regional directors have been appointed.

Division I—President Daniel L. Marsh of Boston University, Regional Director for Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island, and Vermont.

Division II—President George L. Omwake of Ursinus College, Regional Director for Delaware, District of Columbia, Maryland, New Jersey, New York, and Pennsylvania.

Division III—President Rees E. Tulloss of Wittenberg College, Regional Director for Illinois, Indiana, Iowa, Kansas, Michigan, Missouri, Nebraska, and Ohio.

Division IV—President W. J. McGlothlin of Furman University, Regional Director for Florida, North Carolina, South Carolina, Virginia, and West Virginia.

Division V—President Guy E. Snavelly of Birmingham-Southern College, Regional Director for Alabama, Georgia, Kentucky, Louisiana, Mississippi, and Tennessee.

Division VI—President E. M. Waits of Texas Christian University, Regional Director for Arkansas, Oklahoma, and Texas.

Division VII—President D. J. Cowling of Carleton College, Regional Director for Minnesota, North Dakota, South Dakota, and Wisconsin.

Division VIII—Chancellor F. M. Hunter of the University of Denver, Regional Director for Colorado, Idaho, Montana, New Mexico, Utah, and Wyoming.

Division IX—President Charles K. Edmunds of Pomona College, Regional Director for Arizona, California, Oregon, and Washington.

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*The late President E. A. Alderman, of Virginia:* "Indeed, it looks as if the American state university was the largest missionary field in the world. Do not permit this sentence to be misconstrued. It is not meant that these universities are the home of the heathen, but simply that they hold one-half of the dominant leadership of the nation, and of that dynamic group the Church cannot say, 'Their education is not on our hands,' and the State cannot say, 'We are silent on all religious matters,' without both proclaiming that they regard religious training as negligible in the life of educated men. One heartening thing I have learned as I have stared at this great issue. The Protestant churches are not asleep or quiescent about this matter, however far they may be from scientific and permanent solution. One cannot read the Survey of the Educational Work and Responsibility of the Presbyterian Church in the United States, or the various theories and appeals set forth, for instance, by Dr. Kelly and Dr. Sweets, nor note the activities of the Wesley Foundations of the Methodist Church, nor observe the energy and ardor of other great organizations in all the churches, and the zeal of great laymen like Cleveland Dodge and Jeremiah Jenks, etc.—and somehow my mind reverts again and again to Charles Foster Kent, without feeling that a new roster of great names of heroic mould is forming in the Protestant Church to accomplish a great end and bridge a great chasm."

**AMONG THE BOARDS OF EDUCATION****NORTHERN BAPTIST BOARD OF EDUCATION****FRANK W. PADELFOED**

Executive Secretary

The last scholastic year was unmarked by any unusual event or development. Our schools have almost uniformly reported record attendances. Several of them have been engaged in extensive building operations, taking advantage of the low cost of construction. Two or three of our schools are in serious financial difficulties. The depression has affected the weaker schools which have been more or less dependent upon the annual gifts of friends for their current support. Two of our colleges in the midwest, Sioux Falls in South Dakota and Grand Island in Nebraska have united their forces at Sioux Falls. It is hoped that this union may strengthen our educational work in that area.

Like most other organizations, dependent upon the benevolence of the people, our Board has suffered some reduction of income. This has necessitated the curtailment of some of our work in the universities, though we have not dismissed any of our salaried workers, believing that we ought to cooperate so far as possible in preventing the increase of unemployment. We have curtailed our expenses at every other point possible in order to keep our people at work. We believe that the services of our university pastors and student secretaries were never more needed than now.

**THE CONGREGATIONAL EDUCATION SOCIETY****HERBERT W. GATES**

General Secretary

In the work of this Society during the past year and as plans are made for the year ahead, three outstanding needs are kept in mind.

(1) The need of parents earnestly trying to maintain a wholesome Christian atmosphere in the home under modern conditions. Thousands are perplexed and want help. This service is of fundamental importance.



(2) The need of youth for intelligent and vital Christian experience in the church and in the home. A genuine religious experience, enriched and strengthened with growing knowledge of scientific truth and of human life, is the best protection against loss of faith in later years. It is tragic when youth feels compelled to discard old foundations instead of building upon them.

(3) The need of men and women for continued growth in knowledge, experience and Christian judgment. Our children will have a better chance to build a better world when the adults who make conditions are working with them and not obstructing their vision.

During the past year, steady progress has been made in the work of the Society for young people. The addition of Miss Eldredge of the Christian Board of Education to the staff as Associate Secretary with Mr. Stock has been an asset. Young people are moving forward in their ability to organize, plan and execute enterprises in Christian service.

New literature on adult religious education has helped to stimulate interest in this department and this is to be pushed more vigorously in the future.

The leadership training service has increased about five-fold during the last few years and will be energetically forwarded as one of the basic elements in our programs.

Missionary Education has gained steadily as an integral factor in our program of Christian training. More and better materials are prepared for the use of groups in the local church and conferences, and this aspect of Christian life is being incorporated into the regular lesson material of the church school and similar agencies.

In the field of social relations definite progress has been made through the holding of seminars on inter-racial, international, and industrial relations in arousing interest and disseminating accurate knowledge about modern issues in community and national life. The demand for material for discussion groups in the local church and for consideration at state and association meetings is evidence of the rising tide of conscience. It is evident that an increasing number are coming to feel that the gospel of Christ was really meant to be used in human relationships.



## FOUNDATION FOR EDUCATION

W. R. KEDZIE

Secretary of Educational Institutions

Since the Omaha meeting of the Congregational National Council in 1927 the Foundation for Education has actually been merged with the Congregational Education Society as its department of higher education. However, the situation was somewhat confused by the appearance of maintaining the former organization. It has been a rather difficult situation to explain. In order to simplify it amendments to the by-laws of the Society were adopted at Seattle by which these facts are more clearly recognized. The Foundation organization remains intact, but the name is changed to the "Committee on Educational Institutions" and the executive becomes the "Secretary of Educational Institutions of the Congregational Education Society." The work remains a co-ordinate division of the Society and its position is very greatly strengthened. It should be said that the Congregational Education Society has been squarely behind the Foundation and that the consummation of this merger is a very happy outcome.

The term "Foundation for Education" will be restricted to designate the endowment fund for Christian higher education, which has always been one of the principal objectives of the enterprise. It was originally intended that there should be a nation-wide intensive drive for this fund, but it has now been recognized and agreed that it must proceed gradually and with interested individuals. Plans are being developed for pushing this matter so soon as the general situation will allow.

At Seattle the Congregational and Christian denominations were united and a General Council of Congregational and Christian Churches was organized, which will function hereafter for both denominations. A distinct forward step in the educational field was taken in that the new constitution provides that a representative of each college and seminary recognized by the General Council as affiliated or cooperating with it shall be a voting member and these institutions will thus be officially represented in the Council. Heretofore the National Council has provided

for honorary representatives from educational institutions, but not for voting delegates.

The Board of Christian Education of the Christian denomination was merged with the Congregational Education Society at the beginning of the year and all the educational interests of both denominations are being guided by the Society.

The Committee on Educational Institutions has re-stated its program after consideration by a conference called last winter regarding its future policy as follows:

1. To work out a unified national educational policy for the denomination, keeping in mind the historical background as well as the present needs of institutions of Congregational and Christian origin or affiliation, and their relationship to other educational institutions and to the changing educational situation in the country as a whole.

2. To provide an agency for making educational surveys and for the study of the problems of these institutions, especially of those seeking financial aid or denominational endorsement, but also to ascertain and to make available the full facts relative to all institutions of Congregational and Christian origin or affiliation.

3. To help individual institutions at their own request with administrative counsel and advice based upon this careful study of their conditions,—to render assistance in their own financial campaigns,—and to make appropriations to current expenses and to endowment funds as the need requires and as the resources allow.

4. To secure closer and more helpful relations between the churches and the colleges while leaving both free, magnifying to the churches the cause of Christian higher education as a field in which they have a peculiar opportunity, and magnifying to the colleges their responsibility for providing an adequately trained Christian leadership for the churches and for America.

5. To provide an agency for securing adequate funds for carrying out this program:—through the apportionment for immediate aid to institutions and for overhead expenses,—through cooperating in college financial campaigns, furnishing expert aid as well as denominational backing,—and through the grad-

ual building up of the permanent endowment for Christian higher education.

DEPARTMENT OF CHRISTIAN EDUCATION, THE PRESBYTERIAN  
CHURCH IN THE UNITED STATES

HENRY H. SWEETS

Secretary

Guided by the results of a survey of the educational work and responsibility of the Presbyterian Church in the South made by Dr. B. Warren Brown in 1927-28, we are now passing through a period of readjustment of our educational institutions. Three of our colleges have been closed—Silliman at Clinton, La., Stonewall Jackson at Abingdon, Va., and Synodical College for Women at Fulton, Mo. One other, Greenbrier Junior College at Lewisburg, W. Va., has been sold. Three colleges, Presbyterian College for Women at Milford, Texas, Daniel Baker College at Brownwood, Texas, and Austin College at Sherman, Texas, have been consolidated into Austin College at Sherman. Queens College at Charlotte, N. C., and Chicora College at Columbia, S. C., have been consolidated into Queens-Chicora at Charlotte. Kentucky College for Women, Danville, Ky., has been affiliated with Centre College, Danville, Ky. Efforts are now being made for the consolidation of some of the orphans' homes and schools. There is also considerable agitation throughout the church for the consolidation of two or more of the four theological seminaries.

The work among Presbyterian students at state and independent institutions of higher education is being rapidly developed. The one ideal before this work is to keep these students in vital touch with the life and worship and service of the church during the four formative years of their college life.

The scholarship funds of the church have been greatly enlarged. From one of these loans are made to candidates for the ministry and mission service, the loans to be repaid either in money or in service to the church. The other, the Student Loan Fund, is a rotary fund. Since its inception in 1911 loans have been made to 1,083 young men and 870 young women. The fund is now \$292,981.93. The headquarters for this department is 410 Urban Building, Louisville, Kentucky.

BOARD OF CHRISTIAN EDUCATION OF THE PRESBYTERIAN  
CHURCH IN THE U. S. A.

WILLIAM CHALMERS COVERT

General Secretary

*Rotary Loans Discontinued:* The Presbyterian General Assembly of 1919 approved the establishing of a so-called "Rotary Fund" to enable Presbyterian young people at school to borrow at low rate of interest. This was in addition to the Scholarship Fund, set up just one hundred years previous, for the exclusive benefit of candidates for the ministry. A small sum of \$20,000 was originally set aside for rotary loan purposes but, as loans were made from the principal rather than from income of the Fund, it was soon apparent that the Board was more generous than wise in this enterprise. The multiplying of loan funds by Foundations and educational institutions, the difficulty of administration of such funds at long distances, and the fact that no actual Rotary Fund was available made the closing of the Fund a matter of necessity, if current funds were to be kept intact for regular work. A survey of Rotary Loans during the past one hundred years was made for the Board by Dr. R. W. Ogan of the Department of Educational Research of Ohio University, now Dean of Muskingum College, Ohio. On the basis of Dr. Ogan's studies, the above and other conclusions were reached. This action does not affect the Scholarship Aid Fund.

*Financial Surveys:* There is under way a survey of the accountancy procedure of Presbyterian colleges with a view to arriving at a uniform financial terminology and standardized accountancy methods among the cooperating institutions. The colleges welcome the cooperation of an expert in this complex field and certain of them now are in process of complete reorganization of their financial structure and management. This period of economic stagnation is the opportune moment for careful study of internal financial organization and administration of the colleges. The methods of investment of permanent funds are being thoroughly studied and out of a varied, and often painful experience colleges are setting up new and scientific procedure in the matter of investments.

*President W. J. Boone:* The General Assembly of the Presbyterian Church in the U. S. A. voted a resolution of appreciation and profound gratitude to President William J. Boone, of the College of Idaho, Caldwell, Idaho. Dr. Boone is by far the oldest college president in term of service in the Presbyterian Church and perhaps in the United States, having concluded forty years in unbroken service at the College of Idaho. Various flattering offers from educational institutions of high standing have been turned down by President Boone during the past years that he might build up a small Christian college in the midst of the vast empire that surrounds his school. The General Assembly of his Church honors itself in honoring President Boone.

*Local Churches and Campus Contacts:* The local church in campus areas is coming to its own. Churchmen, educators, are more and more agreeing that nothing surpasses the normal operations and experiences offered by a local church when it comes to maintaining the spiritual culture and higher loyalties in student life and leadership. While the independent unit of organization of student groups working on religious lines has its great value, making for larger unity and fellowship, identification with the life of the local church provides training and inspiration not found elsewhere. This whole question in all its bearings is being studied by organizations in and off the campus.

Nine Presbyterian colleges have claimed the conditional offers made through the Board of Christian Education by Dr. Thomas W. Synnott. They have raised a total considerably above one million dollars, thus securing \$50,000 each with which to set up and maintain on lines carefully prescribed Departments of Religious Education. Dr. Synnott's gifts constitute one of the outstanding generousities of recent times in the realm of Bible teaching and religious education.

*Pre-Seminary Curricula:* Thirty college presidents and representatives of eleven theological seminaries met in conference with the Board of Christian Education on May 26 at Pittsburgh for the purpose of studying pre-theological seminary curricula and the whole subject of higher standards for the Presbyterian ministry. A joint committee was appointed to proceed with the

study based on plans proposed. The presbyteries will be asked to watch the gate more carefully and pass on to the colleges and seminaries only such candidates as seem to hold promise of special ability for leadership. The placing in pastorates of graduates from seminary classes was slower and less satisfactory this year than in any previous year within memory. This was particularly true in fields in the Central West.

*Seminary Merging:* The transfer of the work of Lane Seminary to Chicago, which was agreed to by trustees of the institutions two years ago, has been delayed by action of certain residuaries, especially the American Colonization Society, organized early in the last century for the purpose of colonizing Negroes in Liberia. It has not sent Negroes to Liberia for seventy or more years, but taking advantage of its large income renders various types of public service in Liberia. It is the contention of these residuaries that Lane Seminary with its properties of approximately one million dollars and certain leases in a tract of city property of enormous value ceases to exist under the terms of the proposed merger and, therefore, a division among legatees is in order. Judge Bell, however, has made the pivotal decision that the Seminary does not cease to exist when carrying on its work as the Lane Seminary Foundation with its administrative offices in Cincinnati and its field of operation in the Theological Seminary of Chicago. The case is on its way to satisfactory settlement, but the delay compels the holding of classes at Lane with professors oscillating between Chicago and Cincinnati.

THE GENERAL BOARD OF CHRISTIAN EDUCATION, METHODIST  
EPISCOPAL CHURCH, SOUTH

WILLIAM F. QUILLIAN  
General Secretary

Following the legislation enacted by the General Conference at Dallas in May, 1930, the General Board of Christian Education of the Methodist Episcopal Church, South, was definitely organized and all of the work of Christian education was centered in this Board. By the new legislation the Epworth League Board, the Sunday School Board and the former Board of Education were merged, so that the work of the young people and



of the Sunday school organization and that of our sixty-five universities, colleges and schools is all now closely related and is operating under one plan.

The new Board was organized with a General Secretary, three Departmental Secretaries and a Business Manager and Treasurer. The Departmental Secretaries are: C. A. Bowen of the Editorial Department, (elected by the General Conference); J. Q. Schisler of the Department of the Local Church, and W. M. Alexander of the Department of Schools and Colleges, both of whom were elected by the General Board of Christian Education. The Business Manager and Treasurer is W. E. Hogan. The President of the new Board of Christian Education is Bishop Edwin D. Mouzon. Bishop Paul B. Kern is the Vice President.

In this new program the local church was regarded as the unit and the whole legislation was planned to meet the needs of the local church. There are Inter-Board Committees which serve to unify with this program of Christian education similar phases of work conducted by the Board of Missions, the Board of Church Extension and the Board of Lay Activities.

In each of the thirty-eight annual conferences there is a Conference Board which carries out the plan and program for that conference. In each local church there is a local board of Christian Education. The whole congregation is divided into three divisions, namely, Children's, Young People's and Adult.

The Editorial Department sends forth approximately two million pieces of literature every month. This literature carries not only our Sunday school lessons graded to meet the needs of our people, but articles and editorials on pertinent topics, and is making a real contribution to the Christianizing of our social order.

For the first time our schools and colleges now have an open door to the local church, and four times each year there is a special program of Christian education for every congregation.

The work of the Department of the Local Church is conducted under eight general divisions, as follows: Children's, Young People's, Adult, School Administration, Leadership Training, Extension and Missionary Education, Foreign Extension and Parent Education and Home Cooperation.



Under the Department of Schools and Colleges we are fostering the Wesley Foundation in state-supported institutions, pastors' schools throughout the connection, and correspondence schools for undergraduate preachers.

At Mount Sequoyah, Fayetteville, Arkansas, special leadership schools are conducted for members of our constituency living west of the Mississippi, and at Lake Junaluska, North Carolina, leadership schools are conducted for those east of the Mississippi.

For the coming year the General Board of Christian Education is seeking to promote all of these interests and to develop more perfectly the plan of coordination and cooperation as outlined in the new legislation. Special attention is being given to the Young People's Division in order that the interests of this important group may be conserved through the local church, the schools and colleges, and the summer assemblies and conferences in which they are interested.

Missionary education is a prominent feature of the work of the new Board, and the offering on each fourth Sunday in every Sunday school is set apart for extension at home and abroad. It is the hope of the Board that this work may become the major feature in the adult classes and that the missionary offering may be largely increased during the coming year.

The work of the Board is financed by budget appropriations from the general collections of the church and from collections made on special days for special interests.

The number of employed workers is seventy-five. There are approximately one hundred and fifty conference officers and local workers giving full time to the interests of the Board. In addition to these, there are some fifteen hundred who serve as teachers and leaders in the various schools and conferences of the church.

Reports are coming in from widely separated areas of the church which indicate that both in the large and in the small congregation the plan, where wisely introduced, is rendering a great service. Certainly many difficulties of duplication and overlapping have been removed in the annual conference and in the general program of the church.

The following resolution was adopted by the Board of Education at its Annual Meeting in April, 1931:

*Resolution*

"Be it Resolved: 1. That the year 1932 be designated by the General Board of Christian Education as a period for special and definite emphasis upon reaching the unreached; and,

"2. That the departments of the General Board give early attention to the formulation of such plans and the preparation of such literature as may be necessary for making effective this emphasis upon reaching the unreached; and,

"3. That the Executive Staff be requested to prepare a statement upon this important matter for presentation to the Church, holding carefully in mind the fact that the Departments of the Church exist for the whole Church program, and that the plan for increase should set as its goal the leading of every departmental member into active membership and service in the Church."

THE BOARD OF CHRISTIAN EDUCATION OF THE METHODIST  
PROTESTANT CHURCH

FRANKLIN WM. STEPHENSON  
Executive Secretary

Our Board has not attempted anything special this year. We have confined our efforts to what might well be termed the routine of our department. We did give full cooperation to the denominational convention held in Washington in May. That was a family get-together and proved the greatest thing ever undertaken by the Methodist Protestant Church. Some 1,400 of our people assembled for more than three days to listen to the leadership of the church present our program. They came from all but one or two of our conferences, our three foreign fields of China, Japan and India being represented by missionaries on furlough.

From the standpoint of our educational interests it was the finest hearing we have ever had. One day was devoted to the presentation of our missionary interests, one to the educational interests and the other to the various benevolent enterprises, such as the homes for children and aged, superannuated ministers and the work among the mountain whites.

We are confident this convention has given our people a new and better appreciation of the work being carried on under the supervision of our Board. We anticipate better support.

During the summer, under the supervision of Dr. Lawrence Little's department, we are having the best attendance at the Leadership Training Conferences in the history of the work. They are making a larger appeal and doing a higher grade of work.

As there are only about nine months now to the next meeting of our General Conference we are not disposed to outline any extra plans.

*(To be concluded in November issue)*

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## CHRIST AND WORLD FRIENDSHIP

### INTRODUCTION\*

Mrs. Anna F. G. Van Loan, of Babylon, New York, has created in loving memory of her husband, Mr. Zelah Joy Van Loan, a foundation, the income of which is to be administered by the Committee of World Friendship among Young People, instituted by the Federal Council of the Churches of Christ of America for the promotion of the spirit of friendship and understanding among the youth of the world. The project sponsored is in the nature of a prize essay contest. The theme for the contest is "Christ and World Friendship." There are two groups of prizes, one for the United States and Canada, a first prize of \$300, a second prize of \$100, a third prize of \$50, and thirty prizes of \$10 each; and a second group of prizes for Mexico, Central and South America, and the Caribbean regions, the same type of prizes and the same number.

It is a matter, I take it, of very great pleasure to the authorities as well as the students of Earlham College, that the first award of \$300, has been accorded to a student of the sophomore class, Leonard S. Kenworthy. I am informed that there were competitors from the countries generally for these prizes, and from every state of the American Union, and, indeed, many essays in the competition.

\*By Dr. J. D. Scott, Secretary of the Carnegie Endowment for International Peace.

## The Triumph of the Defeated

LEONARD S. KENWORTHY

When Jesus stood on trial before Pontius Pilate, the exponents of two conceptions of world development met face to face. One represented the greatest force of concentrated might that had ever existed. The other represented the incarnation of a spirit of love and brotherhood which reached its peak of perfection in the person of Jesus.

It was a critical moment in world history. The dominant authority of past centuries was challenged by the new principle that not might nor power but mercy and love shall rule the world. Pilate pondered the decision, perhaps sensing the truth of Jesus' idea; but not for long.

The populace, trained in the old conception that fear and force lead to world unity, demanded the crucifixion of this radical who had pronounced love the greatest force in the world.

His cause was apparently lost; his mission a failure. He was condemned to die. Instead of defending his life, his ideals, and his great message to the world, he had meekly accepted the rôle of "the Love Man" who had preached mercy, kindness, goodwill, and forgiveness, but who lacked the ambition to employ the old method of coercion to conquer the world for his people and his cause.

But the world is full of paradoxes. The statement of Jesus that "he that shall lose his life shall save it" is applicable in its highest sense to his life and work. The spirit of his message lived on. His disciples died violent deaths, thousands of his followers were thrown to the lions or were used as torches in the garden parties of the Roman emperors, but this same scoffing empire adopted Christianity as its state religion, passed it down through the ages, and today the civilized world worships him as God.

The challenge now comes to us—are we helping to build a world empire founded on the principles which he set forth? Do we feel that Jesus' program is adequate for our modern needs? I once heard a Congressman at a "hearing" in Washington say, "Jesus' program is not equal to our modern world."

History reveals many attempts to further unity through tactics other than those propounded by Jesus.

The church herself, from Constantine to Charlemagne, used the cross as a talisman of victory in wars for the furtherance of a religion which had been founded on love. In the World War the so-called Christian nations imported their dark-skinned, colonial "heathen" to aid them in their barbaric murder. To-day missionaries are sent to the Orient to preach the gospel of love and good-will, while gunboats and marines protect them in case of danger.

World friendship will never be brought about by such methods. We Christians of the age must adopt the teachings of Jesus in regard to unity and good-will. We must relive the forty days in the wilderness with our Master and reconsider the proposed methods for winning the world which Satan so dramatically presented to him. We must spurn the offer to satisfy the economic wants of the world by turning stones into bread. We must refuse the offer of winning the world by the spectacular method which Satan suggested when he challenged Jesus to cast himself down from the pinnacle of the temple. Above all, we must realize the significance of Jesus' refusal to become a temporal world-king.

Satan painted a picture of a great future for the Christ if he would only use an army to conquer the nation which was then in control. With his power as King of the world, he could force his ideals on others. But Jesus rejected this method of becoming a ruler because his whole conception of God in his relation to man was contrary to such methods.

Jesus made his decision and the experience of the centuries has proved him right. The Roman Empire crumbled, the glory of Napoleon faded, but the humility of "the Love Man" remains a vital force in our modern world. Misguided leaders have followed the trail of fear and force to the end, only to cry with Julian, the Apostate, "Oh Galileean, thou has conquered."

Only recently the representatives of sixty-one nations approached Jesus' methods in dealing with the world problems when they signed the General Pact for the Renunciation of War which "solemnly declares in the name of their respective peoples

that they condemn recourse to war for the solution of international controversies," and they agree "That the settlement or solution of all disputes which may arise shall never be sought except by pacific means."

Representatives of thirty-five communions recently issued the challenging statement "that the churches should condemn resort to the war system as sin, and should henceforth refuse to sanction it or be used as agencies in its support."

But love will never conquer until it "becomes flesh." The Christian peoples of the world must live the life of the Good Samaritan, always recognizing the contributions of other races and nationalities.

As parents, these Christian people must teach the youth of today, the citizens of tomorrow, that law and justice instead of resort to war must be the ruling forces in the world. As ministers they must proclaim the gospel of world brotherhood, as teachers they must produce internationally-minded students, as legislators they must enact laws for the furtherance of world peace.

When the Christian nations of the world "shift their national mind-set" from one of obedience to Mars to one of obedience to God, then the new day of world friendship for which Jesus gave his life, will be ushered in.

Jesus is no longer on trial. He never became a military hero, another great world conqueror. He has ever remained the representative ideal of love and good-will. As true followers of the Christ we must do our share toward ushering in the new era of World Friendship.

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THE WORLD PEACE FOUNDATION has just completed a survey of the courses in the undergraduate colleges of the country which deal with international and world affairs. The returns show there are in the present offering in undergraduate instruction, more than 3,700 semester courses which deal with international affairs in some aspect or other. Approximately 200,000 hours of classroom work in the colleges of the United States are now devoted during the academic year to this new orientation of American life.



## THE STUDENT WORKERS' ROUND TABLE

HARRY T. STOCK

Editor

## A SECRETARY THINKS IT OVER

I think it is wholly fair to say that this program (the work of the Wesley Foundation) has never failed anywhere because of any lack of response from a gratifying number of students. It has apparently halted or receded at several places for a variety of other reasons.

Among these may be a lack of interest or ingenuity or patience or imagination or energy on the part of some pastors and a persistence among some laymen of the historic inertia of "town" complacency or prejudice versus "gown" enterprises, rating the latter as "nuisances" or as things "with which we have no concern." Sometimes in high places preoccupation or obsession with other undertakings may have prevented any clear perception of this open and effectual door.

Whatever our personal equations or personnel problems may be the fact remains that our advance is checked by the lack of checks. There are unnumbered and increasing multitudes of students. There are increasing numbers of competent and interested men and women willing and even eager to meet this challenge. The known missing essential is money.

A widely travelled bishop affirms that our missionaries, with all the disappointments, oppositions and perplexities under which they are laboring, have never been as effective and successful as they are today.

Such a remark fits the Wesley Foundation circuit. Financially we are in the doldrums, at several places very seriously so. Nevertheless the basic essential work of our pastors and their associates among students has never been more effective and successful than it is today.

I was called this year to a field where trouble had been brewing for months between a pastor and a few elders on one side and an eager, able young professor and a group of students active in the Wesley Foundation, on the other. Misunderstandings and cross purposes were rife and the prospect for this visit was not attractive.



The young professor met me at the train with a smiling, happy face and an eager handclasp. "What is the situation?" I inquired. "It couldn't be better," he said. "I have just come from five hours with the minister. I never understood him before. He is a Christian indeed. There is only one word for it. I have experienced a new birth today."

I stood the other evening at a corner of the campus of one of the oldest, proudest and richest of state universities chatting with one of the brightest law students I have met in recent years. He had come up through the processes of the Wesley Foundation to be president of the Student Council during his senior year. Commencement was at hand. "How about next year?" I asked. "The law has lost its lure," he said. "I am planning to enter Drew this fall."—*Warren F. Sheldon.*

#### TO START DISCUSSION—AND THOUGHT

*Youth.* "If this generation were truly revolutionary in thought and mood, it would give evidence of it in its attitude toward the economic problems, the social problems, the political problems and the international problems of our day. We venture the assertion that there is no more conservative, standpat young man in the world than the raccoon-coated, 'homo sapiens' on the American campus. They are being educated not for freedom but for conformity." (*Religion in a Changing World*, Rabbi Abba H. Silver.)

*Experiment and Self-Control.* "In such a situation where experimental living is the order of the day, the problem of self-control has come to be the most pressing question facing this generation. . . . Let us turn to the two most strategic points where the problem of self-control has become most acute in our country today.

"First, take the menace of our modern drinking habit. . . . Whatever rearrangements of the law may be necessary, in the last analysis government control will never take the place of self-control. And in the nature of things there is one great necessity which will finally determine our self-control in this matter. It is the necessity for a social life that favors the best home life.

"Now take the other strategic point where self-control in experimental living has become an acute problem. I refer to the acquiring habit of our commercialism. Up to now we have not clearly seen the necessity of changing our acquiring habit. . . We have warning enough that a civilization organized around an uncontrolled acquiring habit, backed by a pagan trust in war, is coming every day nearer the end of its rope. The great sign of hope in the present depression is the chance that necessity will compel us to think of a radical change at the heart of our whole system." (Dean R. R. Wicks, baccalaureate address at Yale.)

*Cultural Courses?* Joseph H. Appel, advertising manager of John Wanamaker, was discussing the question of whether college-trained men are most effective in advertising. He pointed out that:

Of thirty-three graduates in his executive force, twenty-one had taken cultural courses, twelve vocational training. Those who had taken cultural courses said that if they were doing it over they would take more vocational training; those who had vocational courses said they would put larger emphasis on cultural courses. (What does such an expression of judgment prove?)

"Personally I believe leaders profit more by cultural courses and that the rank and file profit more from vocational training." (But how can one tell whether he is in the "leader" class?)

The editor of *Vanity Fair* criticised graduates (and colleges) sharply because so few of them can write well. He said that the colleges seem to teach everything but "style." (*New York Times*—June 19.)

Dean Sperry has pointed out that one of the paradoxes of life is that the studies which at the time seem the least practical often turn out to be the most useful.

This is an issue which student groups might study and discuss.

"American Morale": *The Chicago Tribune* (June 21) carried an editorial with this caption, in which it sang its usual lamentation about the spinelessness of modern life, the lack of a proper selfishness in our national policy, etc. Is this what is wrong

with us: "This generation of Americans has been filled with self-doubt and confused self-questioning. It is apologetic and protesting. It has little respect for its own rights and is ashamed of its own interests. Pacifism and a callow internationalism dominate our policy and cloud the spirit of even the mass of Americans who do not acknowledge their philosophy. The pacifist has taught us to doubt our own rectitude and fear our own strength."

How is this both for logic and ethics? "Every one of these pacifist preachers and these youth and their parents dwell comfortably in a house built by men who were willing to fight and who paid in their own blood for the American heritage. But now we are in an anti-war psychosis spread for years through the nerves of the nation. It is an astonishing and ominous transformation in a people supposed to be only on the threshold of its greatness."

It is a question whether the greatest enemy of Christianity, of the Kingdom of God, of the brotherhood of man is not the press of most of our large cities. Would it be uneducational or unchristian if our church leaders should become as boldly and unashamedly affirmative in their prophetic preaching as the omniscient editors of the nationalistic press are?

*The Artist and the Prophet.* Is the artist or the scientist the more likely to be the daring prophet? Notable illustrations can be mustered for each side. Einstein—bold pacifist—is it because he is a clear thinker or because he is essentially an artist? Schweitzer—giving himself with complete abandon to Africans—is it because he is a student or an artist? Gandhi—does not his mysticism explain his character and power? And now Toscanini—beaten by Fascists because he would not play the party hymn at a concert—asserts what professors of logic may well believe but for which they do not often suffer: "We must have truth and freedom of speech at any price, even if the price be death. I have said to our Fascisti time and again: 'You can kill me if you wish, but as long as I am living I shall say what I think.' " Of course, the artist may have courage without beliefs that are rational or sane. But the scientist may possess a

logical mind without possessing the courage essential to social salvation.

*We Are Misled.* The following statements are misleading. (Are they true or false, or half-truths?)

Sincerity is the main thing.

It doesn't matter what a man believes—it's action that counts.

It doesn't matter what you fought for, if you fought well.

I'm religious but I have no theology.

I can worship by myself better than with others.

I can do without intermediates—symbols, sacraments.

Away with all taboos. (*The Modern Adventure*, W. J. Blyton, Chapter x.)

*Grand Virtues or Small Virtues?* "It is, of course, the thing to urge you to follow after virtue, to practice loyalty, to disdain ease, to be always industrious, honest, and upright. If you will promise not to interrupt me I will take the liberty of assuring you that these qualities in and of themselves do you little good, beyond a very narrow circle hardly larger than that which you can touch with your outstretched arm, will bring you little credit or enable you to make little contribution to your world and your day. These are grand virtues if practiced grandly, but small, empty, negative, sometimes mean, when practiced in the self-protecting, self-denying manner that is so often the case. Often you will find these practiced most faithfully by those whom society has elected to regard with most suspicion—the gangster, the grafting politician, the mercenary soldier of fortune, all may have virtues that the rest of us could well envy and imitate." (President Albert Britt, baccalaureate sermon, *Knox Alumnus*, July.)

*Science and Religion*, Charles Scribner's Sons, New York, 1931 (\$1.75.) This book is a series of twelve lectures delivered over the radio by leading scientific and religious thinkers of Great Britain. The foreword is written by Professor Michael Pupin. A glance at the names of the contributors will be sufficient to convince any one of the substantial worth of the symposium. From the side of science we have such men as Sir J. Arthur Thomson and Sir Arthur S. Eddington, while from the

side of religion we have such noted thinkers as Canon B. H. Streeter and Dean W. R. Inge.

In the final chapter L. P. Jacks makes several observations. "No one," he states, "who willfully neglects the teachings of science can live the good life." He compares the scientific and the religious persons by stating that it is the function of the former to distinguish between truth and falsehood, and the latter to distinguish between good and evil.

These brief chapters might serve to whet the appetite of the reader to follow the authors in their more elaborate statements. In their own books Eddington, Haldane, Huxley, Sheppard, Inge, Streeter, Barnes, and Jacks, have all made significant contributions to clear thinking in religion.—*Wm. L. Young.*

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I do not wish to be without CHRISTIAN EDUCATION; it is invaluable to any religious worker, regardless of his location.—*DuBose Murphy, Pastor, Protestant Episcopal Church.*

I have looked over with much interest the article on College Chapels in a recent issue of CHRISTIAN EDUCATION. Articles of this sort seem to me not only interesting but of much practical value.—*Donald J. Cowling, President of Carleton College.*

The content of a volume of CHRISTIAN EDUCATION represents a resource of great value. Time and again it is a great advantage to be able to refer to it for information and stimulation.—*William S. Bovard, Corresponding Secretary, Board of Education of the Methodist Episcopal Church.*

Let me congratulate you and your co-workers on the very great excellence of CHRISTIAN EDUCATION. Every number is freighted with articles of unusual quality and of very great importance. Carry on! Galatians VI: 9. *Prosit C. E.*;—*George S. Duncan, Professor of Egyptology and Assyriology, The American University.*

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During the summer the following church papers have used material furnished by the Council office: *The American Friend, The Christian Intelligencer, The Presbyterian Survey, The Richmond Christian Advocate, The Watchman-Examiner, The United Presbyterian.*

**DEPARTMENT OF BIBLICAL INSTRUCTION**

OFFICIAL ORGAN OF THE NATIONAL ASSOCIATION OF BIBLICAL  
INSTRUCTORS, EDITED BY ISMAR J. PERITZ, PROFESSOR OF  
BIBLICAL LITERATURE, SYRACUSE UNIVERSITY

**SHALL PROSPECTIVE MINISTERIAL STUDENTS  
STUDY BIBLE WHILE IN COLLEGE?\***

GEORGE DAHL

Professor of Old Testament Literature, Yale Divinity School

The question of what the prospective ministerial student shall or shall not study is manifestly part of a larger problem, *viz.*, that of the proper correlation of college and professional school studies. That this problem is of extreme and urgent significance hardly requires demonstration. One has only to remember that the student's whole life work is directly involved. But as yet surprisingly little attention, and that little quite ineffective, has been paid to the matter. This is even more true of theological training than of law, medicine and the humanities. Our well-equipped educational foundations could undertake no more important nor rewarding task than that of instituting a comprehensive and scientific survey of the entire field, with a view to clearing up this wasteful helter-skelter in the American educational system.

Lacking the fuller data which a detailed survey must ultimately provide, the present discussion can pretend to do no more than scratch the surface. We are avowedly concerned here only with the biblical training in college of prospective students for the ministry.

It may at first glance appear odd to raise doubts as to whether the intending minister should study the Bible during college years. Sadly enough, however, it is a real question whether the student is not in the long run hindered rather than helped by the biblical courses offered. Not without good show of reason do many theological institutions contend: "Better leave them alone." Others are not sure.

\* This paper and the one following by Professor Peritz were presented at the annual meeting of the National Association of Biblical Instructors, December, 1930.



That all is not well with the preliminary Bible training of theological students will immediately be apparent to the teacher who takes the trouble to test an entering class. At Yale Divinity School it has for some years been customary to devote most of the first hour in the introductory Old Testament course to such an exploratory quiz.<sup>1</sup> Characteristic answers to certain of the questions included in one of these tests are cited below. Remember that the subject is one that might well claim special attention and thorough preparation on the part of college men preparing for the difficult task of religious leadership; the material is, in brief, of primary and not of secondary importance. Results in the New Testament field, a colleague answers me, are practically the same. Three significant facts are essential to a proper appraisal of the answers given. First, out of the class of sixty members, all except ten had already studied Old Testament under one or another of a perfectly astounding variety of course titles; only the replies of the fifty are considered here. Second, the geographical distribution of our students is almost exactly that of the population of the United States as a whole; thus a fairly accurate cross-section is obtained. Third, the proportion of our students trained in Grade A colleges is approximately that established by the Yale survey of theological education as prevailing in a representative group of institutions examined, *viz.*, 53 per cent; this contrasts with 83 per cent for law and 79 per cent for medical students. Notice, however, that in general only the higher stand men come on for professional training.

With these facts in mind, let us turn to some of the replies received. Limits of space forbid reference to more than about half of the questions put in this particular test.

1. To the inquiry, "What is the most striking topographical feature of Palestine?", the following were among the answers received: "The indentation of the Mediterranean Sea at the Nile River," "The natural favorableness of the land." "Richness of soil." And finally, "Lack of mountains"(!).

2. The authorship of Genesis was variously ascribed to Abraham, Moses and "a priest or priests." One man declared that

<sup>1</sup> See CHRISTIAN EDUCATION XIV (November, 1930), p. 119.

the book was written "in Babylon by an unknown prophet in captivity."

3. "What is the approximate date of Deuteronomy?" Answers: 500 B. C., 2000 B. C., before 1500 B. C., 1200 B. C., 847 B. C., during "Ezra's reign," and "under the rule of Hezekiah."

4. "What sort of man was the real David?" Here a student who had taken twelve semester hours of Bible in college informs us that the real David was "religious, kind and a good ruler"—manifestly quite inadequate as a character analysis! Others declare that he was "ignorantly sinful," "a selfish potentate," a "he-man type—emotional," "barbarous but later became saintly," "a loyal citizen and a deeply religious man, but rather uncouth in his manner," also that he held an "advanced concept of God. God to him was not localized." Perhaps nearer the truth than any of those mentioned was the student who answered this and several other questions with, "I don't know."

5. Concerning the historical value of Chronicles there was the utmost confusion of thought. Here are some illustrations from among many: "More accurate than Kings," "superior historically," "superior to the earlier writings," "verifies earlier writings," "a correct political history," "based on actual court records and is primary."

6. In answer to the question, "What is an Apocalypse?", several interesting and mutually opposed impressions appeared, such as: "A bridge or joining link," "something which goes before," "something tacked on after," "something added after the main body has been written," and "it means end, and the Flood is an illustration."

7. Like many of the questions, the query, "How do you interpret the Song of Solomon?" was left severely alone by a large number of men. Others wrote: "It tells of the love of God," "refers to Christ and the Church," "a song of praise used in thanksgiving," etc., etc.

Embarrassing as it obviously must be thus to display the Yale family wash on this particular public line, the exhibition would appear to be justified by the necessity of having before us some genuine first-hand data. I defy other Old Testament instructors to get much better results from the usual beginning class! In-

cidentally, it ought in justice to be remembered that there were notable and encouraging exceptions to the prevailing density of ignorance: not all the men contributed such "howlers" as those listed above. Possibly some allowance should be made for the fact that our students as a whole average five years' interruption in their educational careers; in the entering class, however, it is considerably less. One must also grant that success in the ministry is dependent upon a number of varied factors, of which adequate mastery of the Bible is only one—although unquestionably one of the most important. Nevertheless, when all is said and done, the mood induced in any teacher by such an exhibition of ignorance is one of extreme depression. Here is the unique text-book and record of our faith, about which will certainly center in largest measure the teaching and preaching ministry of the students. But, instead of discovering in the men entering upon their professional training an intelligent preliminary understanding of the Book, we find a vast inert body of ignorance and misconception. It is further significant that the men who come with this sort of training seems to have no advantage over the rest in the later work of the course.

Does not this inexact, sketchy and confused concept of the Bible on the part of men who have already taken courses constitute a terrific indictment of the average college teaching (and teacher?) of the Bible? Evidently little of this teaching is thorough; much of it is also clearly unscientific and obscurantist. The "run of the mill" grade of instruction is, in brief, very low. As to the causes for this state of affairs, only a thorough investigation of the colleges from which the students mainly come can give us a clue. Perhaps old pietistic methods, borrowed from unregenerate and backward Sunday schools, still hold sway, so that Bible courses are among the "easy snaps." But it is idle to speculate on possible reasons for these unhappy conditions. The indisputable fact stands out that Bible teaching is in many institutions inferior to that in other subjects. Its standards are lower, its requirements less rigorous. That is at least the testimony of the students themselves. It is little short of miraculous that the theological schools are able to accomplish as much as they do with men who have been so woe-

fully mistrained. How much better the results might easily be were these really excellent fellows given a proper preparation in Bible!

Keeping in mind the results of our investigation thus far, let us now summarize the principal reasons to be urged against taking of Biblical courses by prospective ministerial students while in college; later we will estimate the force of the arguments in favor. The first and main negative reason has already been sufficiently stressed. It is, in brief, that the quality of work done is hardly of such caliber as to justify the student in devoting his precious hours to it.

Closely related is a second reason. It consists in the certainty that the effect of inferior biblical courses upon the student will be injurious. Slovenly habits of study, at least in the fields of Bible and religion, may easily be acquired. Mischievous misconceptions of the Bible, its value and its message, are also apt to become his whose introduction to it has been careless and inadequate. Not seldom is it the case that the student who has never studied the Bible in course is keener to begin intensive study than is he who has had the healthy zest taken off his appetite by unsatisfactory courses. Again, there is the possibility of assuming a cocksure and self-sufficient attitude which displays itself in a prejudice against covering the ground again in more thorough-going fashion. Every theological school has constantly to face the perplexing problem raised by the demand for advanced credit for inadequate college courses.

The third argument against college Bible courses rests upon the danger that they may crowd out other subjects no less essential to the proper preparation of candidates for the ministry. Theological education must needs be broadly based upon ample training in such fields as literature, history, philosophy, psychology, education, economics, sociology, science, and modern and classical languages. Courses in Bible and religion ought not to displace but rather run side by side with these others. Not infrequently it happens that the student is urged to substitute for these foundation courses a large amount of pseudo-professional work. Especially since most colleges are hardly in a position to offer real professional work, it would seem a

serious mistake for the student to omit important basic work in favor of such courses as are offered.

Thus cogent reasons such as (1) the poor quality of courses often offered; (2) the possible disastrous effect upon the student himself; and (3) the peril of crowding out other preliminary training—may fairly be urged against college courses in Bible for theological candidates. What now is there to say on the other side?

In the first place, the central and intrinsic place of the Bible as the minister's principal text-book and tool would seem to argue for the earliest possible acquaintance with it. No set of problems, and no group of philosophical concepts, can take the place of the Bible's definite content of history and literature. What a mistake to defer acquaintance with this concrete and specific agency until the theological school is reached!

Secondly, earlier years are better adapted for the assimilation of that literature of power which is the Bible. One then becomes more readily saturated with biblical idioms and ideas. It is no mean advantage, *e.g.*, for the minister or teacher of religion to have memorized large portions of Scripture; and this becomes an increasingly difficult task as the years pass. Not only in college, but also in preparatory school and even earlier, the student should grow into the Bible.

A third reason for studying Bible in college is in order to save time in the theological school for the constantly increasing demands of the expanded curriculum. Given a good biblical background, the men might well advance at once into more specialized and rewarding study in the field. Not only so, but they would possess an initial equipment for more effective work in other related subjects. Certainly there is but little time to spare in the modern theological school for making one's first acquaintance with a strange new book called the Bible. The course of study has been enriched with so many subjects that the whole field has immensely broadened and become more difficult. There is a real danger that our schools will turn out men who are jacks of all subjects and masters of none. Under the circumstances it would appear that, unless certain rigorous preliminary work can be presupposed, it may become necessary to

extend professional training for the ministry over a longer period. The healer of the body spends from four to six years in intensive preparation for his calling; how many more years, think you, ought the healer of souls to devote to his training? It would seem that the prospective minister must start serious study in his vast field long before his theological school days, so as to enable him to enter upon advanced studies at once.

Arguments have now been advanced on both sides of the question as to whether it is advisable to take pre-theological Bible courses. What is our conclusion to be? So far as I can see it is this: It depends upon the course! Better a really good additional course in almost anything—home economics or cattle-raising, if you will—than some of the stuff now branded as Bible Literature!

On the other hand, the imperative requirement that our religious leaders have a longer and more comprehensive training points to the urgent need for first-class pre-theological courses. These must, of course, be thorough, and based on the best that scholarship has to offer. They should combine unbiased objectivity in the facing of critical questions with a sympathetic subjective value emphasis. Above all and beyond all, these college courses ought to stress intimate acquaintance with the Bible itself. The student must do original work in the documents constituting the Scriptures. Surely there exists somewhere ingenuity and inspirational power enough to make the reading and study of the biblical text as exciting as courses that are only about the Bible. All too readily has the instructor from preparatory school up been prone to presuppose in the student a biblical knowledge which is never in fact acquired. The place to secure this basic essential mastery is as near the beginning of study as possible; college is none too early. It is matter for serious thought that theological professors would consider themselves fortunate could they assume on the part of entering students even such elementary biblical knowledge as that outlined several years ago by a committee from this Association as adapted for a preparatory school course.

But this whole discussion is more apt than not to prove a mere beating of the air. As usually happens, the real sinners are not



here in meeting to behold themselves exposed! The incompetent Bible instructor does not customarily show enough interest to join an organization of this sort, nor to attend its meetings, nor even to read its published reports. In order, then, to afford a definite focus for debate, I would offer four positive suggestions:

(1) That some effort be made to have the whole matter of pre-theological training scientifically investigated by one of the educational foundations.

(2) That theological schools be encouraged to set more rigid admission requirements, and in particular that they demand a fairly adequate preliminary mastery of the contents of the Bible. It is suggested that conferences between colleges and theological schools be instituted in order to achieve this end.

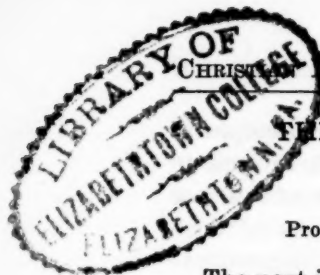
(3) That the colleges be requested to work toward the standardization of biblical courses, especially such old or new courses as might be adapted for pre-theological training.

(4) That this Association pledge its hearty cooperation in the attempt to remedy the present confused and unsatisfying conditions with reference to college Bible courses. This is plainly a matter that concerns the good name of that large number of biblical instructors who are insistent upon the highest standards of work in the classroom.

Only along some such lines of vigorous action as these does any hope for the future lie. Thus only is it possible to envisage the dawning of that better day when the theological school can with good conscience freely urge prospective ministerial students to enroll in the biblical courses offered by the average American college.

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ONE effect of the depression in at least one Southern state seems to have been to make a large number of students earn their expenses. Eighty-one per cent of the students at the University of Kentucky paid all or part of their own expenses last year, according to a Personnel Bureau questionnaire. Neither did most of them pick up easy money. Forty-one per cent of those employed received less than eighty cents an hour while only thirty-five per cent received more than forty cents an hour.



## THE COMBINATION COURSE IN ARTS AND THEOLOGY

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The part in the discussion on the correlation of courses in college and theological seminaries assigned to me is to represent the college. It is my purpose to make a plea for the combination course as now generally in practise in the college and other professional schools. Since the theological schools have recently broadened their scope to prepare not only for the ministry but for social and religious service and religious education, these phases of theological training are included.

The combination course has made most remarkable inroads into the educational field. It has won its way on the recognition that there is naturally and necessarily an overlapping of studies that belong to both curricula, and that it is legitimate for the student who looks ahead and plans his culture course with a view to his profession, to husband the time gained by the combination as well as give a unity and harmony to the whole.

The combination course has come as a natural and logical sequence in the philosophy of curriculum building. Mediaeval universities prepared their students for the professions of theology, law, and medicine. The English universities added the element of culture. With the increase of knowledge that the study of the natural sciences brought, came the need for a selective principle, taking the form of the elective courses. To obviate a too subjective and individualistic curriculum, the major and honors courses sprang into being, leading to concentration or specialization during the two upper class years.\*

In the interest of general culture over against a narrow professionalism, educational idealists have urged the student to select his major not cognate to his profession. But the trend has gone the other way. Almost invariably, it is said, the student with his profession in view majors in subjects cognate to

\* For this historical sketch, much abbreviated, I am indebted to my colleague Prof. William M. Smallwood's unpublished paper on "The Philosophy of Curriculum Building."

his profession. It is difficult to see how it can be otherwise. Primary interests are urgent and difficult to restrain. Give a utilitarian and impatient American youth the opportunity to save a year of the period of his preparation, which the combination course offers without apparent loss, and he is sure to take it. How serious, then, is this saving of time? The answer will depend upon the view taken on what the preparation is to do for the student. If it is to fill him with ready data to function in his profession, it is more serious: for the more time, then the more data, *ad infinitum*. But if his training means to awaken interest in subjects, supply the right methods for their pursuit, and create an insatiable desire and zest for further study through the rest of his life, a year more or less is not of vital moment. The combination course, however, has unquestionably come to stay; and discussions of correlation of courses must reckon with it.

To realize to what extent the combination course now dominates, it is necessary to examine catalogues. To do this in thoroughgoing fashion cannot be done here. But enough data has to be given to make it clear that it is no small matter to take a stand against. Yale University, for instance, makes announcements of combination courses with the saving of a year's time in biology and medicine; college and architecture; college and divinity; divinity and medical; and plant science and forestry. Similarly, Columbia College with schools of architecture, business, dentistry, engineering, journalism, law, and medicine. Ohio State University probably represents the principle of the combination curriculum in its most generous and developed form, announcing not only combinations involving a greater number of subjects, but also extending its application beyond its own confines into that of other colleges in the State of Ohio. It announces that combination curricula have been arranged with the University of Akron, Capital University, Antioch College, etc., to the number of ten colleges in all, and adds that it is the desire of the Ohio State University that the operation of the plan be extended to a large number of Ohio colleges.

It is evident, therefore, that liberal arts colleges and in the main the professional schools are in accord on the feasibility of the combination course. What is the attitude of the theological schools? In striking contrast, we meet here with opposition, glaring inconsistencies, unfair discriminations, or vacillations, and only rarely cooperation. One of these schools publishes that "no duplicate credits are given on the Bachelor of Divinity degree for courses already credited on the Bachelor of Arts degree," which, of course, makes a combination course in arts and theology impossible. Another of these schools announces that "the theological schools of the Methodist Episcopal Church have agreed to allow full credit on a theological degree for college work in Hebrew, and half credit for the advanced courses in certain other subjects which parallel courses offered in the seminary; *but in no case may the total amount of such credit exceed twelve semester hours,*" which is tantamount to a proscription of the combination course in arts and theology. There are some theological schools more or less closely affiliated with liberal arts colleges. They pursue a policy of their own, namely, they give credit for biblical work done in the affiliated college, but they refuse it to students who come from elsewhere. In cases of this kind the merit of the work offered for credit is not considered; the preference is probably an unconscious piece of discriminating favoritism. When one compares such regulations with the freedom of a student in German universities, which encourage changing from one university to another in search for best results, he becomes conscious of our tendency to provincialism.

The attitude against biblical studies in the college has assumed phases that are appalling. A few years ago the writer was a member of a college committee to consider a series of recommendations emanating from a denominational educational association on the correlation of college and seminary courses. Among the recommendations were "that both colleges and seminaries should scrutinize and, if necessary, revise their curricula for the purpose of preventing overlapping of courses between the two types of institutions; that students who expect to take a theological course should be advised to elect, in addition to the regular requirements, not courses which may be better taken in a seminary, but

courses that will prove of special value as a basis of the theological course, such as education, English, history, philosophy, psychology, sociology." The action of the committee was vigorously to protest against the suggestions on the ground that it would practically legislate out of existence the departments of Bible in colleges, eliminate courses that have a rightful place there, to drive the students into the seminary. The drift in combination courses is a justification for this protest. The overlapping of courses should not be remedied by elimination but by allowing credit for them on the principle of the combination course. It would then avoid the crippling of the biblical courses in the interest of theological schools.

This hostile attitude toward biblical studies in college on the part of theological schools is reactionary from a more considerate one in former years. Thirty years ago students who took courses in Hebrew, elementary and advanced, the synoptic problem, Hebrews or Romans in Greek, Old Testament literature, with Driver as text-book, and similar courses, went from Syracuse to Drew, Boston or Union, received credit, and made their seminary course in two years, that is, on the principle of what is now known as the combination course. Then we had college classes in Hebrew, New Testament Greek, and biblical history, literature and religion with enrolments of twelve to twenty-five, and many of the students found their way to the theological seminaries. There were then no complaints that these students did not know their biblical history, but on the contrary they were considered well prepared to make a better use of their seminary studies, and as compared with those who had not taken biblical work in college, they were saved from "floundering." Then, while other professional schools adopted the combination principle, the theological seminaries on the contrary took reactionary measures. Representatives of theological schools would come to colleges and advise prospective theologians not to take biblical courses but wait to take them in the seminary. What has been the result? Majors in college Bible almost disappeared, enrolments decreased; but the seminaries made no corresponding gains: they shared in the decline, and it is undoubtedly one of the contributory causes of fewer ministerial candidates.

Theological seminaries by refusing to adopt a general educational principle may thus be a law unto themselves; but they will have to reckon with its consequences. One of these is the reputation of being an anomaly as compared with other professional schools; another is that students who have had considerable biblical work in college, when they face the question whether to submit to the refusal of credit or stay away from the theological school, will choose the latter, continuing in college with graduate work in Bible and other studies. To my knowledge this has occurred many times.

The main objection to allowing seminary credit for advanced biblical or religion courses taken in college is that the colleges are considered incompetent in instruction and equipment to furnish sufficiently high grade work. This is the main objection of both Professors Dahl and Craig. It proceeds on the assumption that all the good teaching in Bible is given in the theological school and all the poor teaching in colleges. But that is mere assumption. There have always been colleges since college instruction in Bible started about thirty years ago where it was as scientific as in the best theological schools. One of the outstanding objectives of our National Association of Biblical Instructors has been from the first the standardization of biblical instruction on the basis of its full equivalent value to any other subject in the college curriculum. The result is most gratifying. While much needs yet to be achieved, a glance at the college departments of Bible and religion makes it evident that whereas formerly good teaching was the exception now poor teaching is the exception. To verify this assertion I present a list of colleges with departments of Bible or religion and teaching staff, with humble apologies for its incompleteness.

*Adelphi*—Purinton; *Albion*—Battenhouse; *Allegheny*—Beiler; *Brown*—Burrows, Fowler; *Bryn Mawr*—Cadbury; *Bucknell*—Bond; *Calvin*—Bouma; *Carleton*—Balzer; *Columbia*—Knox; *Cornell*—Schmidt; *Dartmouth*—Wood; *De Pauw*—Bundy; *Drew*—Lankard; *Duke*—Branscomb; *Haverford*—Flight; *Hiram*—Culler; *Hamilton*—Wilder; *Iowa*—Hawley; *Macalester*—Franklin; *MacMurray*—Stearns; *Mount Holyoke*—Hussey, Muilenburg, Robinson, Wild; *Mount Union*—Kepler; *Northland*—Speicher; *Northwest*—



*ern*—Hawthorne; *Ohio Wesleyan*—Miller, Walker; *Ozark Wesleyan*—Brewer; *Rochester*—Bratton; *Randolph-Macon*—Day; *Smith*—Bixler, Grant, Wood; *Southern California*—Hill, Knopf; *Sweetbriar*—Benedict, Czarnomska; *Syracuse*—Beck; *Vassar*—Hill; *Wells*—Hickok; *Washburn*—Sellen; *Wellesley*—Bailey, Curtiss, Dutcher, Kendrick; *Wesleyan*—Chanter; *Wooster*—Vance.

It will require more than the evidence adduced by Professor Dahl to undo the impression that on the whole our college biblical instruction is in good hands. Although it makes interesting reading, the conclusions drawn from the "exploration quiz" are far from satisfying. It is evident from the uniformly brief answers given to the questions that the candidates considered a phrase-like characterization all that was required. But a phrase is open to misinterpretation; and some of the phrases, read in another light, convey far more knowledge than was credited. For instance, what is wrong with the characterization of David as a "he-man type—emotional"? Is it not said that he was a "mighty man of valor and a man of war;" that he had at least nine wives and eighteen children, some of whom he obtained in rather romantic fashion; and that he danced before the ark in such a manner that his clothes fell off, much to the disgust of his modest and unemotional wife Michal? Or where is the astounding ignorance in the characterization of David as "religious, kind, and a good ruler"; or in saying that he was "barbarous but later became saintly," if the latter refers to the later idealization of David; or in the answer to the question concerning the historical value of Chronicles, that they are "inferior to the earlier writings," if by earlier writings should be meant Samuel and Kings? Neither the type of the test nor the evaluation appears to support the sweeping conclusions involving the wholesale depreciation of college Bible instruction; and it is to free college Bible instruction from misapprehension that the value of the quiz is questioned.

To avoid misunderstanding, no plea is here intended for unscientific or careless biblical instruction; and all must agree with Professor Dahl's contention that it were better for the prospective theologian not to take Bible courses at all unless they be of real value. But when they are of value, the theological schools

should recognize them as pre-medic or pre-law courses are recognized.

Such an arrangement would be of benefit to the student. It cannot be but detrimental to advise the prospective theologian to steer clear of most of the biblical courses in college in order that he may take them altogether in the seminary. It would be much better for him to let him take during his impressionable college years some of the subjects that are to give him his point of view or *Weltanschauung* of his professional career. The less the ministerial candidate can be made conscious of the distinction between the so-called secular and religious the better for him. It will save him from the baneful one-sidedness of religious professionalism to allow him liberally to mix in his college years, and later in his seminary years, cultural and professional studies. This he will have to do when he gets into his work. In fact the trend in present-day theological curricula, with their courses in religious education, sociology, and related subjects, is evidence of the closer approach of the cultural and professional in ministerial training.

To the college and the theological seminary also benefits might come from the new arrangement. Biblical instructors in college are now mostly highly trained, with higher degrees and European educational experience. Is their task to be only introductory or survey courses? Fully conscious of the importance of such courses, the scholarly college instructor seeks for his own sake as well as for the sake of his students to offer advanced courses in Bible in English and the original languages; he wants some of the students to minor and a few to major in his department. Would it then not accrue to the benefit of the college department if theological seminaries were to encourage the effort by allowing credit for this advanced work on the principle of the combination course; and would not the theological seminaries benefit by getting that class of advanced students?

Space does not permit to enter here into a discussion of what might make a major requirement in Bible and religion. Suggestions are numerous and varying; and when the principle of the combination course is accepted, it will be time to take up that phase of the problem.

To summarize: the plea for the adoption of the principle of the combination course for liberal arts and theological students is based on:

- (1) The trend in professional education in which the theological should be no exception;
- (2) The ideal to avoid as much as possible a violent break between the cultural and professional phases of the theological student's education;
- (3) The feasible solution of the problem of the correlation of the cultural and professional studies in finding room for both;
- (4) The value accruing to the theological student in preparing him for the more efficient use of his ministerial studies;
- (5) The value accruing to the college department of Bible in giving it the usefulness and dignity among other college departments and which on its own account it merits.

To bring about a more satisfactory correlation, therefore, I would suggest the appointment of a commission by our National Association of Biblical Instructors to work out a plan embodying the principle of the combination course in arts and theology to be submitted to colleges and theological seminaries for discussion and adoption.

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**R**ELIGIOUS BROADCASTING on a commercial basis by the Columbia Broadcasting Company will be replaced with a new religious feature, the "Church of the Air," to be broadcast gratis over a country-wide network, in cooperation with the Protestant, Catholic and Jewish faiths. Said President William S. Paley:

"In adopting the new plan of religious broadcasting, we have uppermost in mind freeing ourselves from the responsibility which we are not qualified to assume of allotting time on a commercial basis to different religions and different preachers. So long as we view this question in the light of business practice, we are likely to fail to give to the radio audience the balanced religious broadcasting it is entitled to. We feel that religious broadcasting is a public service which should be administered as far as possible under the guidance of persons closely associated with religious endeavor and definitely capable of handling such broadcasting in the public interest."

## THE INTEGRATION OF RELIGIOUS EDUCATION— ASSUMPTIONS AND SOLUTIONS

GEORGE V. MOORE

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It is generally agreed that the organizational situation in the field of religious education is not what it should be, either in the local church or in the overhead organizations denominationally, interdenominationally, or non-denominationally. One does not need to look far into the organizational arrangement to note confusion, overlapping and omission of functions, programs and personnel. The question which naturally confronts us is: What should be done about this situation? What are the solutions proposed or the remedies suggested?

Before a satisfactory decision can be made as to what solution should be applied to the present conditions, a study should be made of the basic assumptions or principles which should underlie the reconstruction of our present organization in religious education. What the writer considers the basic assumptions are presented and discussed briefly here.

### ASSUMPTIONS

1. *The religious interpretation of life is a significant factor in our civilization.* Religion is not a compartment, but an interpretation of life. It can and it should be taught. A person can be taught to be religious, to interpret life religiously, and it is the business of the church to teach him in that direction. Religion both criticizes and synthesizes life in terms of the highest values. Every individual and every group should have the opportunity of learning to interpret life religiously.

2. *The human personality is capable of enlargement or development.* More highly developed personalities may become the achievement of self-realizing persons. Personality is realized through the experiences which persons have. Human beings are active learners; they grow in thousands of ways. They are learning, enlarging, developing, during all their waking hours. What they learn may be useful, useless, or even injurious. It is the business of the church to assist a person and a group of

persons toward the constant reconstruction of experience, and in the direction of the most fruitful and the most useful.

3. *Religious education is the primary business of the church.* It is the task of religious education to assist growing persons to achieve Christian personalities in the group life; progressively to reconstruct society on the basis of religious ideals and purposes; to acquaint the individual and the group with so much of racial religious experience as is necessary for the analysis, evaluation and control of experience; and to develop an aware and critically-minded church as a specialized institution.

4. *An organization should exist to serve human beings, and not human beings to serve an organization.* The organization was made for man, and not man for the organization. Whenever an organization ceases to serve human needs, it has ceased to justify its existence. If the organization cannot be reconstructed to meet the needs of human beings, it must needs pass away, while another must be erected to take its place and serve man more acceptably.

5. *Over-organization, as well as inadequate organization, means weakness.* In our current church life we find both over-organization and inadequate organization. Either means weakness. Some individual churches are under-organized, while others are over-organized. Some churches are over-organized in certain departments and under-organized in others.

We are coming to see that there are far too many organizations functioning independently in the field of religious education. According to the findings of a recent survey, there are 120 different agencies working in the children's field alone. These organizations, having arisen to meet specific needs in specific times and places, have tended to make a rather sharp and arbitrary distinction between instruction and expression. It is educationally absurd to create separate organizations to meet this unified need. Unity is essential to a statesmanlike approach to the teaching problem of the church. The human mind functions as a unit in every experience. Each mental act involves intellect, emotion, and will. Hence a unification in organization, adapted to the needs, or growing out of the needs of each age-group, would seem best. A division of loyalty means weakness.

Loyalty to various "agencies" often results in a loss of loyalty to the church itself.

6. *A graded program and organization should be provided for the graded person and graded group.* God's child may be said to be a graded child, and man's organization and program to serve his needs should be cognizant of this fact. The chief basis for the construction of an organization and the outlining of a program is the experience of the person in the group. Those who build programs and organizations are doomed to ultimate failure, if they do not keep this psychological fact in mind.

Since each person, whether child, youth or adult, is different from every other person, it is becoming increasingly clear that the church must recognize these individual differences and must plan to deal with each person as he is and where he is, and help him to develop from that point to something better. A counseling program in the church, with the pastor and the teacher participating, looks in this direction.

7. *All elements of value in present organizations should be conserved.* Yet those elements which are detrimental should be eliminated. This means that all overlapping and duplication of effort should be removed, and the unnecessary volume of machinery should be reduced to an efficiency basis. If the Christianization of life is to make any significant headway, much of the present steam required to pull the load of over-organization should be redirected. All of the present organizations of an educational nature in the church are reaching less than one-half of the church membership. With a conservation of the present elements of good in the organizations and with a redirection of energy and money, a much greater fruitage would result.

8. *Integration is a matter of growth.* The integration of religious education, either in the local church or overhead organization, will not come in a day or a year. It is a matter of growth; at times it will be slow and at other times it will be more rapid.

In the light of these assumptions, let us examine briefly the chief solutions proposed to solve the current problem of over-organization and inadequate organization.



## SOLUTIONS

1. *Cooperation.* Denominational boards have found it to their advantage to consult with one another, and to create a general board to act for them in certain educational matters. This has led to earnest efforts to cooperate in the realization of their several programs.

The cooperation of denominational religious educational boards and committees with the International Council of Religious Education during the past decade has shown that cooperation is far superior to competition.

A similar tendency is noted among local churches in a given community and within the individual local churches themselves. In these days it is becoming more and more customary for leaders of various organizations and churches to get together and to discuss their various individual and group plans and programs. Both in the community and in the local churches this serves to prevent considerable duplication of effort, but it is very questionable as to whether it goes far enough. It is far better, however, than for each church organization to go its own way irrespective of the other.

2. *Correlation.* This is a more advanced step than cooperation. It is more recent, and points the way to a larger and more complete unity of forces.

In discussing this means of solution, Dr. Harper says: "According to this plan, all the boards of the church in charge of educational aims elect or appoint some representative to meet with representatives of the other boards of the church and discuss their plans and objectives, with a sincere desire to eliminate all duplication of effort and to present to their combined constituencies a single general appeal for support and maintenance and a coordinated curriculum for teaching and propaganda."

What may be called the Protestant Church Year is an outgrowth of the correlation idea. It is a correlated program for the systematic education of the constituency as a whole in the aims and objectives of the denomination. It seeks to give due emphasis to the whole work of the whole church so that there will be no conflict of program and no lost motion through the duplication of effort. In harmony with this idea one denomina-

tion has used the following program: January—Christian union; February and March—home missions; April—evangelism; May and June—foreign missions; July, August, September, October—Christian education; November and December—stewardship.

In the local church correlation usually takes the form of asking each organization at work in the church to choose one or more representatives to meet in a delegated body, often called a council or board, to settle conflicts and make plans for the co-ordination of effort. Each organization maintains its autonomy, and has its own special set of officers and its own group of members. Aside from a sincere effort to prevent the evils of overlapping through mutual discussion and plans, it continues as before.

This plan of correlation does not prevent over-organization, either in the denomination or in the local church, nor does it prevent the wasteful expense of maintaining too many organizations. Yet it may be a necessary step which some churches may have to take in order to arrive eventually at unification or integration.

3. *Unification.* The plan of unification is found in its most usual form in what is called the "unified service" held in the local church on Sunday morning. This service attempts to provide a unified program of worship, instruction, and expression, eliminating duplication and overlapping in the program. Unified services vary considerably in the arrangement of the individual items, as a canvass of a number of these individual services shows. The order of the major elements—worship, instruction, and expression—is changed about quite freely.

The experience of the writer in planning and using a unified service in a church of 250 members proved the value of such a program over the customary two services on Sunday morning. But while the unified service has some important points in its favor, yet it does not appear to be the best solution to the problem in the local church. It does not go far enough. It is much better, however, than the plan of having separate church and church school services.

What is coming to be known as the "graded church," best illustrated by the experience at Alliance, Ohio, under the leadership of W. C. McCallum, is considerably superior to the unified service. It provides for graded worship, instruction, and ex-

pression according to age-groups, each department being considered as a unit of the entire church rather than of the church school.

4. *Integration.* This is the most recent attempt to systematize and unify all forces and agencies engaged in the work of religious education. Experiments have been made, and are being made, to unify in a comprehensive manner the administrative agencies in various denominations. The Christian Church was the first denomination to effect a comprehensive and integrated organization for religious education. It was effected in October, 1922, under the title of "The Board of Christian Education," to have charge of all the Convention interests related to Christian Education, and to survey, outline, promote, and direct a full program of Christian Education and training for Christian life and service reaching from the home through the church, community, school, and college, and to cooperate in a fraternal way with similar departments in other denominations and with organizations having similar objectives. Through an integrated organization it endeavors to make a unified impact upon the religious problems of today and to present to youth a coherent view of the Christian life. It views the child or person as the object of all its efforts.

According to the plan of integration, all the power to lay out a program of religious education resides in a single board. It calls for the merging of all educational boards of a given denomination into a single board. Likewise, in the local church it calls for the merging of all educational organizations into one single educational board, with sufficient power to plan and administer a comprehensive program of religious education suited to the needs and capacities of the various age-groups in the local church.

#### CONCLUSION

Whether or not individual churches and denominations are at present ready to take the step of integration, there is clearly a very definite trend in that direction. Some church groups are busily engaged in reconstructing their organizational processes to meet the needs of the time, while others are using their energies to keep life in the organizations which have ceased to function vitally. It does not require a prophet to discern the wiser procedure.

**SURVEY OF DENOMINATIONAL PREFERENCES OF  
STUDENTS IN PUBLICLY CONTROLLED COL-  
LEGES AND UNIVERSITIES OF THE  
UNITED STATES, 1929-1930**

RAYMOND HOTCHKISS LEACH

The statistics given in the following table show with as great a degree of accuracy as possible the denominational preferences given by the students enrolled in the publicly controlled colleges and universities of the United States.

Most state universities and colleges make provision on their matriculation cards for expression of religious preference, this information being given by the registrar's office to student pastors, Association secretaries or other interested parties. Our requests were sent directly to the registrar of each institution. The Council is grateful for the cooperation of university officials, faculty members, student pastors and Association secretaries who have made possible such full and exact data.\*

In the case of the smaller denominations, statistics have not been given separately but classed in the table under the heading "Others." The Council office will be glad to furnish this information to denominational authorities desiring it.

There has been no attempt to make deductions or draw conclusions. Our purpose has been to let the figures tell their own story and to us they speak with eloquence. The fundamental fact to be noted is that the great mass of students in American state colleges and universities claim church affiliation. This study has been made because we felt the denominational representatives would be interested in the number of their young people enrolled in the different state supported institutions. We are even daring to hope that some of those in high places will ask themselves the question, "Have we a true conception of the significance and importance of this university work and are we accepting fully our responsibility for carrying it on?"

\* The writer wishes to express his thanks to Mrs. Bertha Tuma, of the Council staff, for her painstaking care in the tabulation of the data of this religious census.

## SUMMARY

Number of questionnaires sent out .....	105
Number of questionnaires returned containing information requested .....	98
Number of questionnaires returned with notation that "no denominational preferences are available" .....	7
Institutions replying that denominational preferences are not available:	

Colorado School of Mines, Golden  
 College of the City of Detroit, Michigan  
 Newark College of Engineering, New Jersey  
 New Mexico School of Mines, Socorro  
 College of the City of New York, New York  
 Hunter College of the City of New York, New York  
 University of the City of Toledo, Ohio

According to the statistics obtained, there were 3.7 per cent Jews and 8.1 per cent Roman Catholics attending the institutions surveyed.

Geographical Distribution	Number of States Represented	Number of Institutions Furnishing Data	Total Student Enrolment	Total Denominational Preference	Percentage Denominational Preference
New England and Middle Atlantic Section .....	11	13	19,391	18,396	95%
Southern Section .....	14	40	76,433	70,497	92%
North Central Section .....	12	25	106,426	93,458	88%
Rocky Mountain and Pacific Section .....	11	20	51,561	39,254	76%
TOTAL .....	48	98	253,811	221,605	87%

While denominational preferences vary from year to year, it has been noted that the ratio of such figures is fairly constant.

# DENOMINATIONAL PREFERENCES OF STUDENTS IN PUBLICLY CONTROLLED COLLEGES AND UNIVERSITIES, 1929-1930

	Baptist	Brethren	Christian Science	Congrega- tional- Christian	Disciples	Evangelical	Friends
<b>NEW ENGLAND AND MIDDLE ATLANTIC STATES</b>							
<b>CONNECTICUT</b>							
1. Connecticut Agricultural College, Storrs .....	29	.....	4	112	.....	.....	—
<b>DELAWARE</b>							
1. University of Delaware, Newark	24	1	6	2	.....	1	17
<b>MAINE</b>							
1. University of Maine, Orono.....	206	.....	11	349	.....	1	4
<b>MARYLAND</b>							
1. University of Maryland, College Park .....	92	19	16	48	.....	.....	7
<b>MASSACHUSETTS</b>							
1. Massachusetts Agricultural Col- lege, Amherst .....	57	.....	5	258	.....	1	4
<b>NEW HAMPSHIRE</b>							
1. University of New Hampshire, Durham .....	145	.....	14	348	.....	.....	—
<b>NEW JERSEY</b>							
1. New Jersey College for Women, New Brunswick .....	56	5	21	49	1	.....	6
2. Rutgers University, New Brunswick .....	68	.....	8	41	9	2	4
<b>NEW YORK</b>							
1. Cornell University, Ithaca .....	270	.....	65	290	.....	.....	35
2. New York State College of For- estry, Syracuse .....	30	2	3	19	1	.....	—
<b>PENNSYLVANIA</b>							
1. Pennsylvania State College, State College .....	143	43	21	52	1	53	50
<b>RHODE ISLAND</b>							
1. Rhode Island State College, Kingston .....	84	1	5	81	.....	.....	—
<b>VERMONT</b>							
1. University of Vermont, Burlington	75	.....	9	343	.....	.....	—



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# DENOMINATIONAL PREFERENCES OF STUDENTS IN PUBLICLY CONTROLLED COLLEGES AND UNIVERSITIES, 1929-1930

		Hebrew	Latter Day Saints (Mormons)	Lutheran	Methodist	Presbyterian	Protestant Episcopal	Reformed	Roman Catholic	Others	No Pref- erence	Total
—	1.	54	.....	12	36	2	38	.....	113	19	56	475
17	1.	66	.....	17	291	103	86	5	58	6	.....	683
4	1.	35	1	2	204	9	77	1	160	225	.....	1,285
7	1.	103	2	103	332	179	200	32	129	23	190	1,475
4	1.	25	.....	5	56	8	51	.....	133	34	6	643
—	1.	42	.....	10	214	14	108	.....	277	75	122	1,369
6	1.	142	.....	54	150	246	141	75	157	13	13	1,129
4	2.	274	.....	43	170	238	126	122	195	38	41	1,379
35	1.	700	.....	240	690	850	580	90	480	70	375	4,735
—	2.	20	.....	16	72	40	42	.....	45	63	29	382
50	1.	170	.....	517	792	942	224	265	465	156	74	3,968
—	1.	52	.....	9	126	6	84	.....	182	47	9	686
—	1.	92	.....	3	156	45	106	1	210	62	80	1,182

# DENOMINATIONAL PREFERENCES OF STUDENTS IN PUBLICLY CONTROLLED COLLEGES AND UNIVERSITIES, 1929-1930

	Baptist	Brethren	Christian Science	Congrega- tional- Christian	Disciples	Evangelical	Friends
<b>SOUTHERN STATES</b>							
<b>ALABAMA</b>							
1. Alabama College, Montevallo .....	348	.....	1	21	1	.....	—
2. Alabama Polytechnic Institute, Auburn .....	546	1	8	59	.....	2	—
3. University of Alabama, University .....	950	.....	.....	375	.....	.....	—
<b>ARKANSAS</b>							
1. University of Arkansas, Fayetteville .....	312	.....	.....	165	.....	.....	—
<b>FLORIDA</b>							
1. Florida State College for Women, Tallahassee .....	354	.....	40	80	.....	.....	—
2. University of Florida, Gainesville	489	1	28	103	.....	1	2
<b>GEORGIA</b>							
1. Georgia School of Technology, Atlanta .....	760	.....	30	110	.....	.....	1
2. Georgia State College for Women, Milledgeville .....	432	.....	.....	21	.....	.....	—
3. North Georgia Agricultural Col- lege, Dahlonega .....	75	.....	.....	4	.....	.....	—
4. University of Georgia, Athens.....	701	.....	1	51	.....	.....	—
<b>KENTUCKY</b>							
1. University of Kentucky, Lexington	573	.....	.....	596	.....	.....	—
2. University of Louisville, Louisville	425	13	29	238	21	72	—
<b>LOUISIANA</b>							
1. Louisiana Polytechnic Institute, Ruston .....	579	1	1	15	.....	.....	—
2. Louisiana State University, Baton Rouge .....	429	1	14	29	.....	.....	1
3. Southwestern Louisiana Institute, Lafayette .....	114	2	4	11	.....	.....	—
<b>MISSISSIPPI</b>							
1. Mississippi Agricultural and Me- chanical College, Agricultural College .....	573	.....	4	25	.....	.....	—

# DENOMINATIONAL PREFERENCES OF STUDENTS IN PUBLICLY CONTROLLED COLLEGES AND UNIVERSITIES, 1929-1930

<i>Friends</i>		<i>Hebrew</i>	<i>Latter Day Saints (Mormons)</i>	<i>Lutheran</i>	<i>Methodist</i>	<i>Presbyterian</i>	<i>Protestant Episcopal</i>	<i>Reformed</i>	<i>Roman Catholic</i>	<i>Others</i>	<i>No Pref- erence</i>	<i>Total</i>
—	1.	2	.....	3	331	124	17	.....	5	1	19	873
—	2.	8	1	8	651	179	79	.....	42	9	194	1,787
—	3.	350	.....	95	800	450	295	.....	300	.....	225	3,840
—	1.	14	.....	6	590	295	60	.....	36	20	46	1,544
— 2	1.	20	.....	14	515	286	209	.....	63	21	40	1,642
	2.	79	4	21	572	320	205	5	127	49	138	2,144
1	1.	62	.....	30	842	460	265	4	165	14	107	2,850
—	2.	2	.....	2	443	72	13	.....	6	.....	83	1,074
—	3.	.....	.....	2	50	2	.....	.....	.....	.....	4	137
—	4.	93	.....	17	554	193	74	.....	51	10	123	1,868
—	1.	46	.....	42	543	354	105	.....	239	96	294	2,888
—	2.	208	2	80	403	324	147	7	317	35	278	2,599
—	1.	1	.....	1	421	71	19	.....	11	8	73	1,201
1	2.	51	2	4	443	187	167	.....	570	8	216	2,122
—	3.	8	.....	3	170	32	25	.....	557	4	31	961
—	1.	8	.....	4	573	159	37	.....	36	8	6	1,433

# DENOMINATIONAL PREFERENCES OF STUDENTS IN PUBLICLY CONTROLLED COLLEGES AND UNIVERSITIES, 1929-1930

	Baptist	Brethren	Christian Science	Congrega- tional- Christian	Disciples	Evangelical	Friends
<b>SOUTHERN STATES—(cont'd)</b>							
2. Mississippi State College for Women, Columbus .....	514	.....	2	46	.....	.....	.....
3. University of Mississippi, University .....	351	.....	3	18	.....	.....	.....
<b>NORTH CAROLINA</b>							
1. North Carolina College for Ne- groes, Durham .....	97	.....	.....	2	.....	.....	.....
2. North Carolina College for Wo- men, Greensboro .....	499	.....	4	45	4	.....	13
3. North Carolina State College, Raleigh .....	600	.....	5	56	6	.....	13
4. University of North Carolina, Chapel Hill .....	560	.....	10	93	.....	1	15
<b>OKLAHOMA</b>							
1. Oklahoma Agricultural and Me- chanical College, Stillwater.....	621	33	36	588	.....	1	2
2. Oklahoma College for Women, Chickasha .....	195	1	9	164	.....	3	1
3. Panhandle Agricultural and Me- chanical College, Goodwell.....	56	.....	.....	22	.....	.....	1
4. University of Oklahoma, Norman .....	689	1	84	619	73	17	.....
<b>SOUTH CAROLINA</b>							
1. Clemson Agricultural College, Clemson College .....	512	.....	.....	1	.....	.....	.....
2. College of Charleston, Charleston .....	24	.....	1	2	.....	.....	.....
3. The Citadel, Charleston .....	182	.....	5	7	.....	.....	.....
4. University of South Carolina, Columbia .....	536	.....	4	16	.....	.....	1
5. Winthrop College, Rock Hill .....	660	.....	1	7	.....	.....	.....
<b>TENNESSEE</b>							
1. University of Tennessee, Knoxville	530	1	2	183	.....	1	3
<b>TEXAS</b>							
1. Agricultural and Mechanical Col- lege of Texas, College Station	850	.....	18	234	.....	.....	.....

# DENOMINATIONAL PREFERENCES OF STUDENTS IN PUBLICLY CONTROLLED COLLEGES AND UNIVERSITIES, 1929-1930

		Hebrew	Latter Day Saints (Mormons)	Lutheran	Methodist	Presbyterian	Protestant Episcopal	Reformed	Roman Catholic	Others	No Pref- erence	Total
—	2.	5	.....	4	566	191	49	.....	25	1	.....	1,403
—	3.	24	.....	2	358	181	69	.....	23	.....	61	1,090
—	1.	.....	.....	.....	72	21	5	.....	1	1	52	251
13	2.	30	.....	49	631	337	130	9	9	19	109	1,888
13	3.	11	1	63	608	274	114	21	37	30	84	1,923
15	4.	120	.....	70	684	456	343	22	58	47	143	2,622
2	1.	4	4	27	1,117	231	29	.....	47	14	361	3,115
1	2.	.....	2	4	215	176	18	.....	16	57	.....	861
1	3.	.....	.....	1	115	5	.....	.....	3	12	55	270
—	4.	82	3	15	1,334	547	127	.....	174	707	924	5,396
—	1.	4	.....	38	379	195	53	.....	25	10	24	1,241
—	2.	16	.....	20	38	29	71	.....	42	2	.....	245
—	3.	5	.....	32	181	95	84	.....	22	5	.....	618
1	4.	64	.....	112	449	235	213	.....	41	24	15	1,710
—	5.	13	.....	49	511	322	78	.....	15	88	.....	1,744
3	1.	22	.....	15	777	417	72	.....	52	96	335	2,506
—	1.	37	.....	80	86	369	220	.....	271	83	542	2,790

# DENOMINATIONAL PREFERENCES OF STUDENTS IN PUBLICLY CONTROLLED COLLEGES AND UNIVERSITIES, 1929-1930

	Baptist	Brethren	Christian Science	Congrega- tional- Christian	Disciples	Evangelical	Friends
<b>SOUTHERN STATES—(cont'd)</b>							
2. Texas State College for Women, Denton .....	417	.....	8	178	.....	.....	.....
3. Texas Technological College, Lubbock .....	627	.....	7	148	.....	.....	.....
4. University of Texas, Austin .....	1,099	.....	49	399	5	2	.....
<b>VIRGINIA</b>							
1. College of William and Mary, Williamsburg .....	251	.....	12	16	40	.....	3
2. University of Virginia, Charlottesville .....	282	10	9	74	.....	.....	5
3. Virginia Military Institute, Lexington .....	42	.....	1	13	.....	.....	.....
4. Virginia Polytechnic Institute, Blacksburg .....	366	6	3	71	1	.....	1
<b>WEST VIRGINIA</b>							
1. W. Va. University, Morgantown..	270	31	6	88	66	3	1
<b>NORTH CENTRAL STATES</b>							
<b>ILLINOIS</b>							
1. University of Illinois, Urbana .....	537	15	260	1,103	.....	122	18
<b>INDIANA</b>							
1. Indiana University, Bloomington .....	188	58	5	505	5	40	34
2. Purdue University Lafayette .....	197	51	.....	115	359	47	44
<b>IOWA</b>							
1. Iowa State College, Ames .....	376	.....	.....	350	.....	.....	.....
2. State University of Iowa, Iowa City .....	474	.....	70	1,295	.....	113	49
<b>KANSAS</b>							
1. Kansas State Agricultural Col- lege, Manhattan .....	206	51	40	504	.....	31	5
2. University of Kansas, Lawrence .....	294	51	70	727	14	17	14



# DENOMINATIONAL PREFERENCES OF STUDENTS IN PUBLICLY CONTROLLED COLLEGES AND UNIVERSITIES, 1929-1930

	Hebrew	Latter Day Saints (Mormons)	Lutheran	Methodist	Presbyterian	Protestant Episcopal	Reformed	Roman Catholic	Others	No Pref- erence	Total
2.	10	.....	20	632	197	88	.....	39	10	16	1,615
3.	1	2	12	720	165	.....	.....	10	138	200	2,030
4.	215	3	155	1,731	885	408	.....	298	132	482	5,863
1.	112	.....	18	328	170	294	7	99	2	64	1,416
2.	174	.....	44	376	348	737	15	154	20	210	2,458
3.	2	.....	4	70	58	94	.....	18	2	1	305
4.	20	.....	52	440	259	172	1	44	4	.....	1,440
1.	107	.....	64	858	422	121	10	218	24	381	2,670
1.	701	6	536	2,263	1,324	387	18	895	172	2,313	10,670
1.	72	.....	152	1,029	400	130	12	225	150	270	3,275
2.	51	.....	148	951	431	78	41	232	49	414	3,208
1.	.....	12	380	1,179	708	.....	.....	300	.....	.....	3,305
2.	178	.....	687	2,772	1,396	312	.....	992	449	920	9,707
1.	1	2	103	1,326	494	63	11	147	37	403	3,424
2.	54	19	118	1,290	788	201	5	236	194	495	4,587

# DENOMINATIONAL PREFERENCES OF STUDENTS IN PUBLICLY CONTROLLED COLLEGES AND UNIVERSITIES, 1929-1930

	<i>Baptist</i>	<i>Brethren</i>	<i>Christian Science</i>	<i>Congrega- tional- Christian</i>	<i>Disciples</i>	<i>Evangelical</i>	<i>Friends</i>
<b>NORTH CENTRAL STATES— (cont'd)</b>							
3. University of Wichita, Wichita .....	102	19	27	176	2	5	5
<b>MICHIGAN</b>							
1. Michigan College of Mining and Technology, Houghton .....	.....	.....	.....	19	.....	.....	.....
2. Michigan State College, East Lansing .....	211	12	70	397	.....	30	2
3. University of Michigan, Ann Arbor .....	432	23	213	918	.....	97	12
<b>MINNESOTA</b>							
1. University of Minnesota, Minneapolis .....	195	.....	149	513	.....	5	.....
<b>MISSOURI</b>							
1. University of Missouri, Columbia	506	5	82	773	.....	54	2
<b>NEBRASKA</b>							
1. University of Nebraska, Lincoln .....	297	48	117	1,105	36	77	9
<b>NORTH DAKOTA</b>							
1. North Dakota Agricultural Col- lege, State College.....	48	1	33	171	.....	17	.....
2. University of North Dakota, Grand Forks .....	72	1	21	115	1	3	.....
<b>OHIO</b>							
1. Miami University, Oxford .....	89	87	32	205	2	35	4
2. Ohio State University, Columbus .....	550	367	153	806	53	150	64
3. Ohio University, Athens .....	48	35	6	7	141	4	3
4. University of Akron, Akron .....	32	28	19	65	71	13	.....
5. University of Cincinnati, Cincinnati .....	382	63	116	270	4	73	18
<b>SOUTH DAKOTA</b>							
1. South Dakota State College of Agriculture, Brookings .....	50	.....	7	116	.....	7	.....

# DENOMINATIONAL PREFERENCES OF STUDENTS IN PUBLICLY CONTROLLED COLLEGES AND UNIVERSITIES, 1929-1930

	Hebrew	Latter Day Saints (Mormons)	Lutheran	Methodist	Presbyterian	Protestant Episcopal	Reformed	Roman Catholic	Others	No Pref- erence	Total
3.	7	1	19	385	147	40	2	71	27	139	1,174
1.	.....	.....	.....	64	26	.....	.....	.....	.....	14	123
2.	20	4	155	854	369	167	42	188	190	363	3,074
3.	782	8	493	1,604	1,177	832	152	758	301	1,790	9,592
1.	424	.....	1,091	783	677	401	.....	931	203	201	5,573
1.	104	9	86	937	599	197	.....	241	39	417	4,051
1.	118	10	492	2,115	1,103	556	14	465	166	348	7,076
1.	15	1	428	201	224	.....	.....	176	5	104	1,424
2.	26	4	485	240	265	69	2	237	30	151	1,722
1.	25	.....	140	629	478	95	36	135	100	105	2,197
2.	866	6	792	3,810	1,963	449	220	955	560	273	12,037
3.	41	7	35	951	341	34	8	115	187	371	2,334
4.	77	.....	59	247	63	40	61	143	71	128	1,117
5.	354	4	218	1,048	795	302	55	408	222	231	4,563
1.	.....	.....	274	373	157	35	5	110	18	117	1,269

# DENOMINATIONAL PREFERENCES OF STUDENTS IN PUBLICLY CONTROLLED COLLEGES AND UNIVERSITIES, 1929-1930

	<i>Baptist</i>	<i>Brethren</i>	<i>Christian Science</i>	<i>Congrega- tional- Christian</i>	<i>Disciples</i>	<i>Evangelical</i>	<i>Friends</i>	
<b>NORTH CENTRAL STATES— (cont'd)</b>								
2. South Dakota State School of Mines, Rapid City.....	15	.....	4	61	1	1	.....	2.
3. University of South Dakota, Vermilion .....	71	2	6	190	.....	7	1	3.
<b>WISCONSIN</b>								
1. University of Wisconsin, Madison .....	191	19	161	977	.....	103	5	1.
<b>ROCKY MOUNTAIN AND PACIFIC STATES</b>								
<b>ARIZONA</b>								
1. University of Arizona, Tucson .....	107	.....	57	181	.....	.....	4	1.
<b>CALIFORNIA</b>								
1. University of California, Berkeley .....	328	.....	603	1,058	.....	.....	.....	1.
2. University of California College of Agriculture, Davis .....	3	.....	5	10	.....	.....	.....	2.
3. University of California, Los Angeles .....	217	23	438	238	188	9	11	3.
<b>COLORADO</b>								
1. Colorado Agricultural College, Fort Collins .....	111	3	24	132	.....	4	1	1.
2. University of Colorado, Boulder .....	164	.....	89	321	.....	1	6	2.
<b>IDAHO</b>								
1. University of Idaho, Moscow .....	67	.....	33	146	.....	.....	.....	1.
2. University of Idaho, Pocatello .....	29	.....	8	68	.....	1	1	2.
<b>MONTANA</b>								
1. Montana State College of Agri- culture, Bozeman .....	41	.....	30	120	.....	2	.....	1.
2. Montana State School of Mines, Butte .....	5	.....	8	9	.....	.....	.....	2.

**DENOMINATIONAL PREFERENCES OF STUDENTS IN PUBLICLY  
CONTROLLED COLLEGES AND UNIVERSITIES, 1929-1930**

	<i>Hebrew</i>	<i>Latter Day Saints (Mormons)</i>	<i>Lutheran</i>	<i>Methodist</i>	<i>Presbyterian</i>	<i>Protestant Episcopal</i>	<i>Reformed</i>	<i>Roman Catholic</i>	<i>Others</i>	<i>No Pref- erence</i>	<i>Total</i>
2.	1	1	30	68	39	12	.....	31	34	89	387
3.	8	1	134	249	80	52	6	129	20	63	1,019
1.	586	6	941	937	705	424	57	1,025	132	3,249	9,518
1.	39	63	22	342	269	215	.....	268	16	581	2,164
1.	317	.....	212	1,132	1,376	952	.....	1,291	635	2,677	10,581
2.	.....	.....	1	27	16	5	.....	27	15	301	410
3.	502	30	75	719	650	444	4	451	205	1,096	5,300
1.	2	6	8	454	260	46	.....	41	22	269	1,383
2.	46	4	57	554	496	242	.....	217	34	421	2,652
1.	3	95	89	349	272	140	.....	163	17	339	1,713
2.	.....	152	8	94	45	23	.....	52	4	80	565
1.	.....	11	92	230	247	92	.....	171	18	130	1,184
2.	1	2	8	39	15	12	.....	42	.....	80	221

# DENOMINATIONAL PREFERENCES OF STUDENTS IN PUBLICLY CONTROLLED COLLEGES AND UNIVERSITIES, 1929-1930

	Baptist	Brethren	Christian Science	Congrega- tional- Christian	Disciples	Evangelical	Friends
<b>ROCKY MOUNTAIN AND PACIFIC STATES— (cont'd)</b>							
3. University of Montana, Missoula .....	23	.....	24	70	.....	2	.....
<b>NEVADA</b>							
1. University of Nevada, Reno .....	66	.....	39	33	.....	.....	.....
<b>NEW MEXICO</b>							
1. New Mexico College of Agricul- ture, State College .....	53	2	3	32	.....	.....	.....
2. University of New Mexico, Albuquerque .....	97	6	13	83	.....	.....	1
<b>OREGON</b>							
1. Oregon State Agricultural Col- lege, Corvallis .....	138	4	87	288	.....	.....	4
2. University of Oregon, Eugene .....	131	2	163	359	.....	5	4
<b>UTAH</b>							
1. University of Utah, Salt Lake City .....	39	.....	.....	54	.....	.....	.....
<b>WASHINGTON</b>							
1. State College of Washington, Pullman .....	157	3	78	358	1	1	.....
2. University of Washington, Seattle .....	296	.....	424	867	4	10	4
<b>WYOMING</b>							
1. University of Wyoming, Laramie .....	84	.....	26	71	.....	16	.....
<b>GRAND TOTAL</b> .....	27,488 <sup>a</sup>	1,152 <sup>b</sup>	4,440	22,966 <sup>c</sup>	1,111	1,263	515

<sup>a</sup> The reported preferences, according to denominational branches for individual institutions, will be furnished by the Council office on request. Total includes 8,520 Northern Convention Baptists; 18,968 Southern Convention Baptists.

<sup>b</sup> Includes 306 Brethren; 846 United Brethren.

<sup>c</sup> Includes 11,838 Congregationalists; 11,128 Christians.

<sup>d</sup> Includes 37,997 Methodist Episcopal; 19,614 Methodist Episcopal, South; 353 Methodist Protestant.



# DENOMINATIONAL PREFERENCES OF STUDENTS IN PUBLICLY CONTROLLED COLLEGES AND UNIVERSITIES, 1929-1930

	Hebrew	Latter Day Saints (Mormons)	Lutheran	Methodist	Presbyterian	Protestant Episcopal	Reformed	Roman Catholic	Others	No Pref- erence	Total
3.	.....	3	59	163	153	123	.....	192	9	521	1,342
1.	3	14	15	76	34	95	.....	125	.....	391	891
1.	2	1	4	113	49	24	.....	38	26	73	420
2.	11	3	21	237	196	70	.....	163	28	190	1,119
1.	.....	10	64	360	559	142	.....	254	52	1,306	3,268
2.	29	11	64	425	598	272	.....	184	275	471	2,993
1.	.....	2,740	.....	67	101	64	.....	.....	.....	.....	3,065
1.	.....	2	142	577	404	156	.....	210	3	956	3,048
2.	159	12	369	1,057	1,149	681	.....	686	412	2,264	8,394
1.	4	70	26	178	128	.....	.....	84	.....	161	848
	9,434	3,357	11,645	57,964 <sup>d</sup>	34,541 <sup>e</sup>	15,843	1,443	20,674	7,769 <sup>f</sup>	32,206	253,811

<sup>e</sup> Includes 8,578 Presbyterian U. S.; 24,562 Presbyterian U. S. A.; 1,401 United Presbyterian.

<sup>f</sup> Includes 44 Greek Catholics; 97 Greek Orthodox; 117 Mennonites; 66 Moravians; 1,047 Unitarians; 222 Universalists; 6,176 undesignated.

## THE SEMINARY WORLD

GARDINER M. DAY

## A SUMMER EXPERIMENT

One of the most significant experiments which any seminary has attempted is one which was carried on at the summer session of the Union Theological Seminary two years ago, and which was carried on by the joint summer session of the Union Theological Seminary and the Yale Divinity School this summer in New York. In conjunction with the Student Division of the Young Men's Christian Association, the student presidents of the college Christian associations in various institutions came to the Seminary for the period of the summer session in order to be more thoroughly grounded in the meaning of the Christian faith. Two years ago there were a dozen in the group, while last year the group numbered twenty-five. They lived together on one floor of the Seminary dormitory. They all took two main courses. Most of the group took a special introductory course taught by Professor Henry P. Van Dusen and intended to familiarize the student with the major problems of religion and with the principles for working out a constructive faith. They also took a course with Professor C. P. Shedd of Yale in the more practical aspect of their work in college. Many of them took other courses, in accordance with their varying interests. Most of the men paid their expenses by working during hours when they were not studying. Every week, in the evening, they met with some outstanding leader in Christian life, such as Bishop Francis J. McConnell of the Federal Council, or President Henry Sloane Coffin. They also met with other residents of the summer session who were interested in student work and with people representing various modern social organizations. Advantage was taken also of the summer in New York to make excursions in the afternoons to various nearby points of interest. The group saw *The Green Pastures* together, ascended the Empire State Building, saw the interior of the Federal Reserve Bank, and other similar things. The doubling of the membership of the group in one year seems in itself to be a witness to the success of the plan. One of the defects in the personnel of

the campus Christian Association is usually that the officers of it are too immature really to understand "what it is all about." This summer group should go a long ways toward remedying this defect and strengthening the various campus associations. It might be hoped that this plan would gradually become regional, so that more and more presidents and officers would be able to participate in it.

A course was conducted at the same summer session by Professor C. P. Shedd and Miss Leslie Blanchard of the Young Women's Christian Association especially designed for religious workers with students. It attempted a brief survey and appraisal of the philosophy program and sciences of religious education in American university life, as well as a critical study of the more urgent problems confronting university religious workers. This course is mentioned because it is believed to be perhaps unique of its kind. The personnel of the group consisted of some of the college student presidents, Young Men's Christian Association secretaries, active ministers who were studying at the summer session, Young Women's Christian Association workers, and teachers of religion in schools and colleges, as well as some of the college administrative officers. With this extremely varied group, Dr. Shedd and Miss Blanchard endeavored to carry on an informal discussion of the various problems which they alike face as persons interested in the religious life of students. Despite the great differences in the backgrounds of the individuals, composing the group itself, after the latter had been given time to become better acquainted with its own varying points of view, some really stimulating discussions were held. This also seems to the writer to be the kind of course which might be given by more seminaries in different parts of the country so that religious workers among students would have more opportunity of pooling their resources and of discussing some of their common problems under the expert leadership that would enable them to gain a new light to help them in their work.

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From the San Francisco Theological Seminary comes the interesting announcement that this year, Dr. David P. Barrows, Professor of Political Science at the University of California,

will give a course in the Seminary on contemporary problems in which some of his lectures bear the following titles: "The Trend Towards State Socialism," "International Economic Struggle and Competition," "Is Soviet Russia A Menace?" and "Is Christianity Equal to the Problems of Contemporary Life?"

\* \* \*

The meeting last July of the World's Student Christian Federation officers in Williamstown, Mass., for a week's retreat brought together theological students from many different corners of the globe. Surely this is one of the finest and most encouraging Christian organizations of youth and is one of the great forces for church unity, and cooperation working in our universities today. It was singularly appropriate in its place of meeting this year, as the summer marked the 125th Anniversary of the famous "Haystack" meeting in 1806, when Samuel Mills and his five college mates met to dedicate themselves for foreign missionary service—a type of service then unknown in America, but one which they were destined to establish.

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**S** AID PRESIDENT HOOVER in a radio greeting to youthful representatives of fifty nations gathered in the International Conference of Young Men's Christian Associations at Cleveland, August 8th:

"You have drawn from all nations upon reservoirs of good-will, enthusiasm and devotion to spiritual ideals.

"Common possession of a great spiritual ideal and a great sense of service have brought you together from all corners of the world. You have foregathered to formulate your plans that you may with renewed vigor foster among the youth of all lands the development of a vital faith in spiritual life, the kindling of a more passionate sense of social obligations and the cementing of international fellowship for service to God and mankind. . . .

"Recent weeks have given impressive proof of the hunger of the human spirit for a greater sense of security and a willingness to respond to a common effort to attain this goal. The desire is overpowering. It shall be realized."

## HERE AND THERE

**D**R. ALBERT E. KIRK, Secretary of the Division of Educational Institutions of the Board of Education of the Methodist Episcopal Church, notes in his annual report the following changes which are taking place in the status of their institutions. Since June, 1930, Kimball School of Theology at Salem, Oregon, has been discontinued; Missouri Wesleyan is in process of merging with Baker University at Baldwin; Blinn Memorial Junior College at Brenham, Texas, is soon to become a branch of the Southwestern University. Texas Wesleyan, a secondary school at Austin, Texas, is selling its property to the state university for \$135,000 and plans to use most, if not all, of the net proceeds in further endowing Blinn. The last two named institutions are affiliated with the Methodist Episcopal Church, South.

**D**R. FRANK W. PADEL FORD left on September 25 for Japan, where he is to serve as chairman of the commission appointed to study the school situation in so far as it relates to Christian missions. He will not return until about the 1st of February, 1932.

**T**HE Association of American Colleges is engaged in a study of the Comprehensive Examination as used in American colleges, under a subvention from the General Education Board. Dr. Edward S. Jones of the University of Buffalo is Director of this project and is making headquarters in the New York office. It is expected that a detailed report will be published in the fall of 1932.

**T**HE Florida State College for Women, a tax supported institution of 1800 students, has just established a department of Bible and Religious Education, and Arthur Williams has been appointed head of the department. That he is a wise man is evidenced by the fact that he has just subscribed for CHRISTIAN EDUCATION.

**W**ESLEYAN UNIVERSITY, Middletown, Conn., will celebrate the centennial anniversary of its founding October 10-12; Denison University, Granville, O., its centennial October 16-18.

**F**ARM produce will be accepted in payment of tuition at Morris Harvey College during the coming school year, from students who wish to attend the college and lack money but have an

abundance of farm crops. The produce will be used in the college dining hall.

**D**URING 1930 the American Bible Society distributed Bibles, Testaments and portions totalling 12,035,133, the largest distribution in any year in the Society's history. According to the 115th annual report just published, the Society since its organization in 1816 has distributed 228,234,048 volumes of Scriptures. The year 1930 was the sixth year in succession in which the distribution surpassed that of the preceding year. The Society's work of translation, publication, and distribution occurred in 285 languages.

**A**N International Student Conference was held at the Storm King School, Cornwall-on-Hudson, N. Y., September 14-19, under the auspices of the Institute of International Education, at which selected individuals attempted to interpret American education and life to a large group of students who have just arrived from many European and Spanish-American countries. Among the speakers were Robert L. Kelly, who made the opening and closing addresses; Mr. Charles D. Hurrey of the Committee for Friendly Relations; Dr. Wilbur K. Thomas of the Carl Schurz Memorial Foundation; Professor Nelson P. Mead of the College of the City of New York; Mr. Adamantios Th. Polyzoides, Editor of *Atlantis*; Mr. F. Stuart Crawford of the *New York Herald-Tribune*, and Dr. John H. Finley of the *New York Times*.

**D**R. KELLY is to speak at the Centennial Celebration, Denison University, October 16; at the inauguration of President Charles A. Anderson, Tusculum College, Tenn., on October 22, and at the inauguration of President Ralph Waldo Lloyd, Maryville College, Tenn., on October 23.

**M**R. ARCHIE M. PALMER, Associate Secretary of the Association of American Colleges, has recently given four radio talks on the college over the national network of the National Broadcasting Company. The general theme was "In Search of an Education."